

Encyclopædia of Religion and Ethics

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VOLUME V
DRAVIDIANS—FICHTE

NEW YORK
CHARLES SCRIBNER'S SONS

REF
BL31
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1908
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PRINTED IN GREAT BRITAIN BY
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ENCYCLOPÆDIA OF RELIGION AND ETHICS in the United States and Canada.

LISTS OF ABBREVIATIONS

I. GENERAL

A.H. = Anno Hijrac (A.D. 622).	Isr. = Israclite.
Ak. = Akkadian.	J=Jahwist.
Alex. = Alexandrian.	J"=Jehovah.
Amer. = American.	Jerus. = Jerusalem.
Apoc. = Apocalypse, Apocalyptic.	Jos. = Josephus.
Apocr. = Apocrypha.	LXX=Septuagint.
Aq. = Aquila.	Min. = Minæan.
Arab. = Arabic.	MSS = Manuscripts.
Aram. = Aramaic.	MT = Massoretic Text.
Arm. = Armenian.	n. = note.
Ary. = Aryan.	NT = New Testament.
As. = Asiatic.	Onk. = Onkelos.
Assyr. = Assyrian.	OT = Old Testament.
AT = Altes Testament.	P = Priestly Narrative.
AV = Authorized Version.	Pal. = Palestine, Palestinian.
AVm = Authorized Version margin.	Pent. = Pentateuch.
A.Y. = Anno Yazdagird (A.D. 639).	Pers. = Persian.
Bab. = Babylonian.	Phil. = Philistine.
c. = <i>circa</i> , about.	Phœn. = Phœnician.
Can. = Canaanite.	Pr. Bk. = Prayer Book.
cf. = compare.	R = Redactor.
ct. = contrast.	Rom. = Roman.
D = Deuteronomist.	RV = Revised Version.
E = Elohist.	RVm = Revised Version margin.
edd. = editions or editors.	Sab. = Sabæan.
Egyp. = Egyptian.	Sam. = Samaritan.
Eng. = English.	Sem. = Semitic.
Eth. = Ethiopic.	Sept. = Septuagint.
EV, EVV = English Version, Versions.	Sin. = Sinaitic.
f. = and following verse or page.	Skr. = Sanskrit.
ff. = and following verses or pages.	Symm. = Symmachus.
Fr. = French.	Syr. = Syriac.
Germ. = German.	t. (following a number) = times.
Gr. = Greek.	Talm. = Talmud.
H = Law of Holiness.	Targ. = Targum.
Heb. = Hebrew.	Theod. = Theodotion.
Hel. = Hellenistic.	TR = Textus Receptus, Received Text.
Hex. = Hexateuch.	tr. = translated or translation.
Himy. = Himyaritic.	VSS = Versions.
Ir. = Irish.	Vulg., Vg. = Vulgate.
Iran. = Iranian.	WH = Westcott and Hort's text.

II. BOOKS OF THE BIBLE

Old Testament.

Gn = Genesis.	Ca = Canticles.
Ex = Exodus.	Is = Isaiah.
Lv = Leviticus.	Jer = Jeremiah.
Nu = Numbers.	La = Lamentations.
Dt = Deuteronomy.	Ezk = Ezekiel.
Jos = Joshua.	Dn = Daniel.
Jg = Judges.	Hos = Hosea.
Ru = Ruth.	Jl = Joel.
1 S, 2 S = 1 and 2 Samuel.	Am = Amos.
1 K, 2 K = 1 and 2 Kings.	Ob = Obadiah.
1 Ch, 2 Ch = 1 and 2 Chronicles.	Jon = Jonah.
Ezr = Ezra.	Mic = Micah.
Neh = Nehemiah.	Nah = Nahum.
Est = Esther.	Hab = Habakkuk.
Job.	Zeph = Zephaniah.
Ps = Psalms.	Hag = Haggai.
Pr = Proverbs.	Zec = Zechariah.
Ec = Ecclesiastes.	Mal = Malachi.

Apocrypha.

1 Es, 2 Es = 1 and 2 Esdras.

To = Tobit.

Jth = Judith.

Ad. Est = Additions to Esther.	Sus = Susanna.
Wis = Wisdom.	Bel = Bel and the Dragon.
Sir = Sirach or Ecclesiasticus.	Pr. Man = Prayer of Manasses.
Bar = Baruch.	1 Mac, 2 Mac = 1 and 2 Maccabees.
Three = Song of the Three Children.	

New Testament.

Mt = Matthew.	1 Th, 2 Th = 1 and 2 Thessalonians.
Mk = Mark.	1 Ti, 2 Ti = 1 and 2 Timothy.
Lk = Luke.	Ac = Acts.
Jn = John.	Ro = Romans.
Corinthians.	1 Co, 2 Co = 1 and 2 Corinthians.
Gal = Galatians.	Philem = Philemon.
Eph = Ephesians.	1 P, 2 P = 1 and 2 Peter.
Ph = Philippians.	1 Jn, 2 Jn, 3 Jn = 1, 2, and 3 John.
Col = Colossians.	Jude.
	Rev = Revelation.

III. FOR THE LITERATURE

1. The following authors' names, when unaccompanied by the title of a book, stand for the works in the list below.

Baethgen = <i>Beiträge zur sem. Religionsgesch.</i> , 1888.	Nowack = <i>Lehrbuch d. heb. Archäologie</i> , 2 vols. 1894.
Baldwin = <i>Dict. of Philosophy and Psychology</i> , 3 vols. 1901–05.	Pauly-Wissowa = <i>Realencyc. der classischen Altertumswissenschaft</i> , 1894 ff.
Barth = <i>Nominalbildung in den sem. Sprachen</i> , 2 vols. 1889, 1891 (²1894).	Perrot-Chipiez = <i>Hist. de l'art dans l'antiquité</i> , 1881 ff.
Benzinger = <i>Heb. Archäologie</i> , 1894.	Preller = <i>Römische Mythologie</i> , 1855.
Brockelmann = <i>Gesch. d. arab. Litteratur</i> , 2 vols. 1897–1902.	Réville = <i>Religion des peuples non-civilisés</i> , 1883.
Brunn-Sachau = <i>Syr.-Röm. Rechtsbuch aus dem fünften Jahrhundert</i> , 1880.	Riehm = <i>Handwörterbuch d. bibl. Altertums</i> ², 1893–94.
Budge = <i>Gods of the Egyptians</i> , 2 vols. 1903.	Robinson = <i>Biblical Researches in Palestine</i> ², 1856.
Daremberg-Saglio = <i>Dict. des ant. grec. et rom.</i> , 1886–90.	Roscher = <i>Lex. d. gr. u. röm. Mythologie</i> , 1884 ff.
De la Saussaye = <i>Lehrbuch der Religionsgesch.</i> ³, 1905.	Schaff-Herzog = <i>The New Schaff-Herzog Encyclo-pedia of Religious Knowledge</i> , 1908 ff.
Denzinger = <i>Enchiridion Symbolorum</i> ¹, Freiburg im Br., 1911.	Schenkel = <i>Bibel-Lexicon</i> , 5 vols. 1869–75.
Deussen = <i>Die Philos. d. Upanishads</i> , 1899 [Eng. tr., 1906].	Schröter = <i>GJV</i> ², 3 vols. 1898–1901 [<i>HJP</i> , 5 vols. 1890 ff.]
Doughty = <i>Arabia Deserta</i> , 2 vols. 1888.	Schwally = <i>Leben nach dem Tode</i> , 1892.
Grimm = <i>Deutsche Mythologie</i> ⁴, 3 vols. 1875–78, Eug. tr. <i>Teutonic Mythology</i> , 4 vols. 1882–88.	Siegfried-Stade = <i>Heb. Wörterbuch zum AT</i> , 1893.
Hamburger = <i>Realencyclopdie für Bibel u. Talmud</i> , i. 1870 (²1892), ii. 1883, suppl. 1886, 1891 f., 1897.	Smend = <i>Lehrbuch der attest. Religionsgesch.</i> ², 1899.
Holder = <i>Altkeltischer Sprachschatz</i> , 1891 ff.	Smith (G. A.) = <i>Historical Geography of the Holy Land</i> ⁴, 1897.
Holtzmann-Zöpfel = <i>Lexicon f. Theol. u. Kirchen-wesen</i> ², 1895.	Smith (W. R.) = <i>Religion of the Semites</i> ³, 1894.
Howitt = <i>Native Tribes of S.E. Australia</i> , 1904.	Spencer (H.) = <i>Principles of Sociology</i> ³, 1885–96.
Jubainville = <i>Cours de Litt. celtique</i> , i.–xii., 1883 ff.	Spencer-Gillen = <i>Native Tribes of Central Australia</i> , 1899.
Lagrange = <i>Études sur les religions sémitiques</i> ², 1904.	Spencer-Gillen b = <i>Northern Tribes of Central Australia</i> , 1904.
Lane = <i>An Arabic-English Lexicon</i> , 1863 ff.	Swete = <i>The OT in Greek</i> , 3 vols. 1893 ff.
Lang = <i>Myth, Ritual, and Religion</i> ⁴, 2 vols. 1899.	Tylor (E. B.) = <i>Primitive Culture</i> ³, 1891 [¹1903].
Lepsius = <i>Denkmäler aus Aegypten u. Aethiopien</i> , 1849–60.	Ueberweg = <i>Hist. of Philosophy</i> , Eng. tr., 2 vols. 1872–74.
Lichtenberger = <i>Encyc. des sciences religieuses</i> , 1876.	Weber = <i>Jüdische Theologie auf Grund des Talmud u. verwandten Schriften</i> ², 1897.
Lidzbarski = <i>Handbuch der nordsem. Epigraphik</i> , 1898.	Wiedemann = <i>Die Religion der alten Aegypter</i> , 1890 [Eng. tr., revised, <i>Religion of the Anc. Egyptians</i> , 1897].
McCurdy = <i>History, Prophecy, and the Monuments</i> , 2 vols. 1894–96.	Wilkinson = <i>Manners and Customs of the Ancient Egyptians</i> , 3 vols. 1878.
Muir = <i>Orig. Sanskrit Texts</i> , 1858–72.	Zunz = <i>Dic gottesdienstlichen Vorträge der Juden</i> ², 1892.
Mnss-Arnolt = <i>A Concise Dict. of the Assyrian Language</i> , 1894 ff.	

2. Periodicals, Dictionaries, Encyclopædias, and other standard works frequently cited.

<i>AA</i> = Archiv für Anthropologie.	<i>ASG</i> = Abhandlungen der Sächsischen Gesellschaft der Wissenschaften.
<i>AAOJ</i> = American Antiquarian and Oriental Journal.	<i>ASoc</i> = L'Année Sociologique.
<i>ABAW</i> = Abhandlungen d. Berliner Akad. d. Wissenschaften.	<i>ASWI</i> = Archaeological Survey of W. India.
<i>AE</i> = Archiv für Ethnographie.	<i>AZ</i> = Allgemeine Zeitung.
<i>AEG</i> = Assyr. and Eng. Glossary (Johns Hopkins University).	<i>BAG</i> = Beiträge zur alten Geschichte.
<i>AGG</i> = Abhandlungen der Göttinger Gesellschaft der Wissenschaften.	<i>BASS</i> = Beiträge zur Assyriologie u. sem. Sprachwissenschaft (edd. Delitzsch and Haupt).
<i>AGPh</i> = Archiv für Geschichte der Philosophie.	<i>BCH</i> = Bulletin de Correspondance Hellénique.
<i>AHR</i> = American Historical Review.	<i>BE</i> = Bureau of Ethnology.
<i>AHT</i> = Ancient Hebrew Tradition (Hommel).	<i>BG</i> = Bombay Gazetteer.
<i>APh</i> = American Journal of Philology.	<i>BJ</i> = Bellum Judaicum (Josephus).
<i>AJPs</i> = American Journal of Psychology.	<i>BL</i> = Bampton Lectures.
<i>AJRPE</i> = American Journal of Religious Psychology and Education.	<i>BLE</i> = Bulletin de la Littérature Ecclésiastique.
<i>AJSL</i> = American Journal of Semitic Languages and Literature.	<i>BOR</i> = Bab. and Oriental Record.
<i>AJT</i> = American Journal of Theology.	<i>BS</i> = Bibliotheca Sacra.
<i>AMG</i> = Annales du Musée Guimet.	<i>BSA</i> = Annual of the British School at Athens.
<i>APES</i> = American Palestine Exploration Society.	<i>BSAA</i> = Bulletin de la Soc. archéologique à Alexandrie.
<i>APF</i> = Archiv für Papyrusforschung.	<i>BSAL</i> = Bulletin de la Soc. d'Anthropologie de Lyon.
<i>AR</i> = Anthropological Review.	<i>BSAP</i> = Bulletin de la Soc. d'Anthropologie, etc., Paris.
<i>ARW</i> = Archiv für Religionswissenschaft.	<i>BSG</i> = Bulletin de la Soc. de Géographie.
<i>AS</i> = Acta Sanctorum (Bollandus).	<i> BTS</i> = Buddhist Text Society.
	<i>BW</i> = Biblical World.
	<i>BZ</i> = Biblische Zeitschrift.

<i>CAIBL</i> =Comptes rendus de l'Académie des Inscriptions et Belles-Lettres.	<i>JAFL</i> =Journal of American Folklore.
<i>CBTS</i> =Calcutta Buddhist Text Society.	<i>JAI</i> =Journal of the Anthropological Institute.
<i>CE</i> =Catholic Encyclopedia.	<i>JAOS</i> =Journal of the American Oriental Society.
<i>CF</i> =Childhood of Fiction (MacCulloch).	<i>JASB</i> =Journal of the Anthropological Society of Bombay.
<i>CGS</i> =Cults of the Greek States (Farnell).	<i>JASBe</i> =Journ. of As. Soc. of Bengal.
<i>CI</i> =Census of India.	<i>JBL</i> =Journal of Biblical Literature.
<i>CIA</i> =Corpus Inscript. Atticarum.	<i>JBTS</i> =Journal of the Buddhist Text Society.
<i>CIE</i> =Corpus Inscript. Etruscarum.	<i>JD</i> =Journal des Débats.
<i>CIG</i> =Corpus Inscript. Grecarum.	<i>JDTh</i> =Jahrbücher f. deutsche Theologie.
<i>CIL</i> =Corpus Inscript. Latinarum.	<i>JE</i> =Jewish Encyclopedia.
<i>CIS</i> =Corpus Inscript. Semiticarum.	<i>JGOS</i> =Journal of the German Oriental Society.
<i>COT</i> =Cuneiform Inscriptions and the OT [Eng. tr. of <i>KAT</i> ² ; see below].	<i>JHC</i> =Johns Hopkins University Circulars.
<i>CR</i> =Contemporary Review.	<i>JHS</i> =Journal of Hellenic Studies.
<i>CeR</i> =Celtic Review.	<i>JLZ</i> =Jenäer Litteraturzeitung.
<i>CLR</i> =Classical Review.	<i>JPh</i> =Journal of Philology.
<i>CQR</i> =Church Quarterly Review.	<i>JPT</i> =Jahrbücher für protestantische Theologie.
<i>CSEL</i> =Corpus Script. Eccles. Latinorum.	<i>JPTS</i> =Journal of the Pali Text Society.
<i>DAC</i> =Dict. of the Apostolic Church.	<i>JQR</i> =Jewish Quarterly Review.
<i>DACL</i> =Dict. d'Archéologie chrétienne et de Liturgie (Cabrol).	<i>JRAI</i> =Journal of the Royal Anthropological Institute.
<i>DB</i> =Dict. of the Bible.	<i>JRAS</i> =Journal of the Royal Asiatic Society.
<i>DCA</i> =Dict. of Christian Antiquities (Smith-Cheetham).	<i>JRASBo</i> =Journal of the Royal Asiatic Society, Bombay branch.
<i>DCB</i> =Dict. of Christian Biography (Smith-Wace).	<i>JRASC</i> =Journal of the Royal Asiatic Society, Ceylon branch.
<i>DCG</i> =Dict. of Christ and the Gospels.	<i>JRASK</i> =Journal of the Royal Asiatic Society, Korean branch.
<i>DI</i> =Dict. of Islam (Hughes).	<i>JRGS</i> =Journal of the Royal Geographical Society.
<i>DNB</i> =Dict. of National Biography.	<i>JRS</i> =Journal of Roman Studies.
<i>DPhP</i> =Dict. of Philosophy and Psychology.	<i>JThSt</i> =Journal of Theological Studies.
<i>DWAW</i> =Denkschriften der Wiener Akad. der Wissenschaften.	<i>KAT</i> ² =Die Keilinschriften und das AT ² (Schrader), 1883.
<i>EBi</i> =Encyclopædia Biblica.	<i>KAT</i> ³ =Zimmern-Winekler's ed. of the preceding (really a totally distinct work), 1903.
<i>EBr</i> =Encyclopædia Britannica.	<i>KB or KJB</i> =Keilinschriftliche Bibliothek (Sehralder), 1889 ff.
<i>EEFM</i> =Egypt. Explor. Fund Memoirs.	<i>KGF</i> =Keilinschriften und die Geschichtsforschung, 1878.
<i>EI</i> =Encyclopædia of Islām.	<i>LCE</i> =Literarisches Centralblatt.
<i>ERE</i> =The present work.	<i>LOPh</i> =Literaturblatt für Oriental. Philologie.
<i>Exp</i> =Expositor.	<i>LOT</i> =Introduction to Literature of OT (Driver).
<i>Expt</i> =Expository Times.	<i>LP</i> =Legend of Persens (Hartland).
<i>FHG</i> =Fragmenta Historicorum Græcorum (coll. C. Müller, Paris, 1885).	<i>LSSt</i> =Leipziger sem. Studien.
<i>FL</i> =Folklore.	<i>M</i> =Mélusine.
<i>FLJ</i> =Folklore Journal.	<i>MAIBL</i> =Mémoires de l'Acad. des Inscriptions et Belles-Lettres.
<i>FLR</i> =Folklore Record.	<i>MBAW</i> =Monatsbericht d. Berliner Akad. d. Wissenschaften.
<i>GA</i> =Gazette Archeologique.	<i>MGH</i> =Monumenta Germaniae Historica (Pertz).
<i>GB</i> =Golden Bough (Frazer).	<i>MGJV</i> =Mittheilungen der Gesellschaft für jüdische Volkskunde.
<i>GGA</i> =Göttingische Gelehrte Anzeigen.	<i>MGWJ</i> =Monatsschrift für Geschichte und Wissenschaft des Judentums.
<i>GGN</i> =Göttingische Gelehrte Nachrichten (Nachrichten der königl. Gesellschaft der Wissenschaften zu Göttingen).	<i>MI</i> =Origin and Development of the Moral Ideas (Westermarck).
<i>GIAP</i> =Grundriss d. Indo-Arischen Philologie.	<i>MNDPV</i> =Mittheilungen u. Nachrichten des deutschen Palästina-Vereins.
<i>GIrP</i> =Grundriss d. Iranischen Philologie.	<i>MR</i> =Methodist Review.
<i>GJV</i> =Geschichte des jüdischen Volkes.	<i>MVG</i> =Mittheilungen der vorderasiatischen Gesellschaft.
<i>GVII</i> =Geschichte des Volkes Israel.	<i>MWJ</i> =Magazin für die Wissenschaft des Judentums.
<i>HAI</i> =Handbook of American Indians.	<i>NBAU</i> =Nuovo Bullettino di Archeologia Cristiana.
<i>HDB</i> =Hastings' Dict. of the Bible.	<i>NC</i> =Nineteenth Century.
<i>HE</i> =Historia Ecclesiastica.	<i>NHWB</i> =Neuhebräisches Wörterbuch.
<i>HGHL</i> =Historical Geography of the Holy Land (G. A. Smith).	<i>NINQ</i> =North Indian Notes and Queries.
<i>HI</i> =History of Israel.	<i>NKZ</i> =Neue kirchliche Zeitschrift.
<i>HJ</i> =Hibbert Journal.	<i>NQ</i> =Notes and Queries.
<i>HJP</i> =History of the Jewish People.	<i>NR</i> =Native Races of the Pacific States (Bancroft).
<i>HL</i> =Hibbert Lectures.	<i>NTZG</i> =Neutestamentliche Zeitgeschichte.
<i>HN</i> =Historia Naturalis (Pliny).	<i>OED</i> =Oxford English Dictionary.
<i>HWB</i> =Handwörterbuch.	<i>OLZ</i> =Orientalische Litteraturzeitung.
<i>IA</i> =Indian Antiquary.	<i>OS</i> =Onomastica Sacra.
<i>ICC</i> =International Critical Commentary.	<i>OTJC</i> =Old Testament in the Jewish Church (W. R. Smith).
<i>ICO</i> =International Congress of Orientalists.	<i>OTP</i> =Oriental Translation Fund Publications.
<i>ICR</i> =Indian Census Report.	<i>PAOS</i> =Proceedings of American Oriental Society.
<i>IG</i> =Inscript. Graecæ (publ. under auspices of Berlin Academy, 1873 ff.).	
<i>IGA</i> =Inscript. Graece Antiquissimæ.	
<i>IGI</i> =Imperial Gazetteer of India ² (1885); new edition (1908-09).	
<i>IJE</i> =International Journal of Ethics.	
<i>ITL</i> =International Theological Library.	
<i>JA</i> =Journal Asiatique.	

LISTS OF ABBREVIATIONS

<i>PASB</i> = Proceedings of the Anthropological Soc. of Bombay.	<i>SBAW</i> = Sitzungsberichte d. Berliner Akademie d. Wissenschaften.
<i>PB</i> = Polychrome Bible (English).	<i>SBB</i> = Sacred Books of the Buddhists.
<i>PBE</i> = Publications of the Bureau of Ethnology.	<i>SBE</i> = Sacred Books of the East.
<i>PC</i> = Primitive Culture (Tylor).	<i>SBOT</i> = Sacred Books of the OT (Hebrew).
<i>PEFM</i> = Palestine Exploration Fund Quarterly Memoirs.	<i>SDB</i> = Single-vol. Dict. of the Bible (Hastings).
<i>PEFSt</i> = Palestine Exploration Fund Statement.	<i>SK</i> = Studien und Kritiken.
<i>PG</i> = Patrologia Graeca (Migne).	<i>SMA</i> = Sitzungsberichte d. Münchener Akademie.
<i>PJB</i> = Preussische Jahrbücher.	<i>SSGW</i> = Sitzungsberichte d. Kgl. Sächs. Gesellsch. d. Wissenschaften.
<i>PL</i> = Patrologia Latina (Migne).	<i>SWAW</i> = Sitzungsberichte d. Wiener Akademie d. Wissenschaften.
<i>PNQ</i> = Punjab Notes and Queries.	<i>TAPA</i> = Transactions of American Philological Association.
<i>PR</i> = Popular Religion and Folklore of N. India (Crooke).	<i>TASJ</i> = Transactions of the Asiatic Soc. of Japan.
<i>PRE</i> ³ = Prot. Realencyclopädie (Herzog-Hauck).	<i>TC</i> = Tribes and Castes.
<i>PRR</i> = Presbyterian and Reformed Review.	<i>TES</i> = Transactions of Ethnological Society.
<i>PRS</i> = Proceedings of the Royal Society.	<i>ThLZ</i> = Theologische Litteraturzeitung.
<i>PRSE</i> = Proceedings Royal Soc. of Edinburgh.	<i>ThT</i> = Theol. Tijdschrift.
<i>PSBA</i> = Proceedings of the Society of Biblical Archaeology.	<i>TRHS</i> = Transactions of Royal Historical Society.
<i>PTS</i> = Pāli Text Society.	<i>TRSE</i> = Transactions of Royal Soc. of Edinburgh.
<i>RA</i> = Revue Archéologique.	<i>TS</i> = Texts and Studies.
<i>RAnth</i> = Revue d'Anthropologie.	<i>TSBA</i> = Transactions of the Soc. of Biblical Archaeology.
<i>RAS</i> = Royal Asiatic Society.	<i>TU</i> = Texte und Untersuchungen.
<i>RAssyr</i> = Revue d'Assyriologie.	<i>WAI</i> = Western Asiatic Inscriptions.
<i>RB</i> = Revue Biblique.	<i>WZKM</i> = Wiener Zeitschrift f. Kunde des Morgenlandes.
<i>RBEW</i> = Reports of the Bureau of Ethnology (Washington).	<i>ZAA</i> = Zeitschrift für Assyriologie.
<i>RC</i> = Revue Critique.	<i>ZÄ</i> = Zeitschrift für ägypt. Sprache u. Altertumswissenschaft.
<i>RCel</i> = Revue Celtique.	<i>ZATW</i> = Zeitschrift für die alttest. Wissenschaft.
<i>RCh</i> = Revue Chrétienne.	<i>ZCK</i> = Zeitschrift für christliche Kunst.
<i>RDM</i> = Revue des Deux Mondes.	<i>ZCP</i> = Zeitschrift für celtische Philologie.
<i>RE</i> = Realencyclopädie.	<i>ZDA</i> = Zeitschrift für deutsches Altertum.
<i>REG</i> = Revue des Études Grecques.	<i>ZDMG</i> = Zeitschrift der deutschen morgenländischen Gesellschaft.
<i>REG</i> = Revue Égyptologique.	<i>ZDPV</i> = Zeitschrift des deutschen Palästina-Vereins.
<i>REJ</i> = Revue des Études Juives.	<i>ZE</i> = Zeitschrift für Ethnologie.
<i>REth</i> = Revue d'Ethnographie.	<i>ZKF</i> = Zeitschrift für Keilschriftforschung.
<i>RGG</i> = Die Religion in Geschichte und Gegenwart.	<i>ZKG</i> = Zeitschrift für Kirchengeschichte.
<i>RHLR</i> = Revue d'Histoire et de Littérature religieuses.	<i>ZKT</i> = Zeitschrift für kathol. Theologie.
<i>RHR</i> = Revue de l'Histoire des Religions.	<i>ZKWL</i> = Zeitschrift für kirchl. Wissenschaft und kirchl. Leben.
<i>RMM</i> = Revue du monde musulman.	<i>ZM</i> = Zeitschrift für die Mythologie.
<i>RN</i> = Revue Numismatique.	<i>ZNTW</i> = Zeitschrift für die neutest. Wissenschaft.
<i>RP</i> = Records of the Past.	<i>ZPhP</i> = Zeitschrift für Philosophie und Pädagogik.
<i>RPh</i> = Revue Philosophique.	<i>ZTK</i> = Zeitschrift für Theologie und Kirche.
<i>RQ</i> = Römische Quartalschrift.	<i>ZVK</i> = Zeitschrift für Volkskunde.
<i>RS</i> = Revue sémitique d'Épigraphie et d'Hist. ancienne.	<i>ZVRW</i> = Zeitschrift für vergleichende Rechtswissenschaft.
<i>RSA</i> = Recueil de la Soc. archéologique.	<i>ZWT</i> = Zeitschrift für wissenschaftliche Theologie.
<i>RSI</i> = Reports of the Smithsonian Institution.	
<i>RTAP</i> = Recueil de Travaux relatifs à l'Archéologie et à la Philologie.	
<i>RTP</i> = Revue des traditions populaires.	
<i>RThPh</i> = Revue de Théologie et de Philosophie.	
<i>RTTr</i> = Recueil de Travaux.	
<i>RVV</i> = Religionsgeschichtliche Versuche und Vorarbeiten.	
<i>RWB</i> = Realwörterbuch.	

[A small superior number designates the particular edition of the work referred to, as *KAT*², *LOT*⁶, etc.]

LITERATURE.—The works of Darwin, Spencer, Mosso, Sully, William James, and C. Lange, as referred to in the text; also W. McDougall, *Social Psychology*³, London, 1911.

J. L. MCINTYRE.

FEARLESSNESS.—In the highest forms of courage (*q.v.*), fear (*q.v.*) still persists as an element; there is at least the consciousness and, therefore, the anticipation of danger. Many of the bravest soldiers have gone with trembling limbs and palpitating heart through their earlier engagements, and many a moral or religious act of devotion or of self-sacrifice has been carried out ‘in fear and trembling,’ yet is all the more highly valued on that account. *Fearlessness*, on the other hand, is insensibility to danger, where the natural or normal individual would be keenly conscious of it, as in a situation involving almost certain death, or loss of fortune or social reputation. It may arise from inexperience or ignorance, as in the case of an infant’s attitude to fire, or that of the Antarctic penguins to man when first approached by him; or, again, from the absorption of a strong, instinctive impulse, as when a mother-animal turns to defend her wounded young, regardless of her own danger, or as in the case of the sheep-dogs in S. America, described by Darwin, which showed extreme timidity when away from their flock, but turned with the utmost ferocity and fearlessness when back among the sheep with which they had been brought up, and which they probably regarded as their ‘pack.’¹ So in man, the consciousness of numbers, as in the ‘crowd,’ gives a suggestion of strength to the individual, and inhibits in his mind the thought of difficulty, of danger, of possible evil consequences; a naturally timid man may under such conditions become absolutely fearless.

In such cases, fearlessness springs from a temporary absorption or concentration of the attention on one group of facts, with correlative anaesthesia for others, especially those inconsistent with the former. The intensity of absorption in its turn is explained by some primary instinct, social or individual, which is stimulated. Such a state may also be natural and permanent, as in those fortunate beings who, with a capacity for finding happiness in almost any conditions, never experience evil in their own lives, and fail to appreciate the extent of its presence in those of others: W. James gives Walt Whitman as an instance (*op. cit. infra*, p. 84). So in all great enthusiasms—moral, religious, artistic—even the most ordinary risks, doubts, drawbacks, consequences, do not enter the mind at all; or, rather, they are thought of only as one notes and avoids obstacles in walking across a room, as conditions requiring some adjustment of our action, but not in the slightest degree affecting its successful issue. Such an attitude tends of itself to compel success: confidence is increased; energy, both physical and mental, is economized; the highest possible co-ordination between thought and action is obtained, without any of the irresolution, uncertainty, weakness, which fear connotes. Civilization has not removed the bodily weakness and mental incapacity of animal fear, while it has enormously extended the number of fear-objects, just as it has widened the conception of the self, to include the family, the nation, and the race. In its modern form of ‘worry,’ as in older animal forms, fear is destructive to the individual, paralyzes activity, and debases the quality of thought.

A religion which gives the sense of an Infinite Power behind the finite individual, and of infinite goodness, tends of itself to remove all fear, to produce fearlessness, so far as the religion is really believed. Christian Science (*q.v.*) and other ‘mind-cure’ philosophies make this their conscious aim—

to produce in the individual, whether by persuasion or by suggestion, a sense of perfect security and trust. All strain, all effort, doubt, hesitation, worry, mental and, to some extent, even physical fatigue, fall away, when the thought of self has been banished. The result that is claimed is a great increase not only in the happiness, but also in the efficiency, courage, and confidence of the individual (see the chapters on ‘The Religion of Healthy-Mindedness,’ in W. James, *Varieties of Religious Experience*, London, 1902, p. 78 ff.; the characteristics of Saintliness, *ib.* p. 272 ff.; and the striking instance of George Müller, *ib.* p. 468 ff.).

J. L. MCINTYRE.

FEASTING.—*Introductory.*—The custom of feasting together is a direct development of the meal partaken in common. The allaying of the pangs of hunger by food taken at more or less regular intervals has had for man very important and unexpected results. Perhaps as a result of food being prepared at the hearth—the seat of ancestral spirits or, ultimately, of gods—the gods came to be recognized at the common meal by being presented with some of the food. Eating thus assumed a religious aspect. But, by the very fact that the meal was partaken of in common, it was in itself a bond of union between the eaters; and, since it was shared with gods, it thus obtained a sacramental character. Hence there was no more usual way of admitting a stranger to kinship than by permitting him to share the common meal. Again, since the partaking of food gave rise to pleasurable sensations, man’s social instincts suggested the sharing of these sensations with others when abundance of food or some luxurious form of food was available. In all these ways the common meal easily passes over into the feast, in which there is a religious, a social, and a sensuous aspect, as far as savage and barbaric life is concerned, and frequently at higher levels also.¹ In savage and barbaric life, feasting occupies a considerable place and is indulged in upon every possible occasion. The mere fact that food is abundant frequently leads to a feast in which large quantities are consumed or wasted, with the usual savage lack of forethought. The mere desire for good fellowship and for jollification may lead to a feast at which there are guests from far and near.

Such gatherings are found in the Nicobar Islands, when, invitations having been duly sent out, the guests arrive bringing contributions for the feast of pork, yams, plantains, toddy, etc. (Solomon, *JAI* xxxii. [1902] 203 ff.). Among the Eskimos there are festal dances during the winter in the *cuisine*, or town-house, when the performers and all present indulge freely in fish and berries (Bancroft, *NR* i. 67). Among the Mosquitos there are frequent drinking feasts lasting for many days, whenever liquor is plentiful (*ib.* i. 735).

Such gatherings may have a collective importance if they are of a tribal character.

Among the Andaman Islanders a chief will organize a tribal feast, sending invitations to all within easy reach. Food is prepared in abundance, and feasting and dancing go on all night. Next morning the guests exchange presents with their friends (Man, *JAI* xii. [1883] 388 ff.). At a higher stage, as in China, the same is found. The *Li Ki* describes the festive meetings in each territorial district for drinking and feasting. These had also a religious aspect, since sacrifice was offered at them (*SBE* xxvi. [1885] 56, xxviii. [1885] 435 ff.).

In civilized society the same social instinct leads to frequent gatherings, private or public, at which the guests eat and drink and enjoy each other’s company. While the motive for these on the part of the giver of the feast may be mere display, none the less the idea of fellowship is there, and the pleasurable sensations aroused also stimulate that fellowship.

In this article we shall consider feasting as it occurs at different periods: birth and name-giving, initiation, marriage, funerals; in connexion with sacrifice; and at various seasonal festivals, including harvest.

¹ Cf. the remarks of Wundt, *Ethics*, London, 1897, i. 171 ff.

I. Feasts in connexion with birth.—Children being generally regarded as a valuable asset among savages and barbaric peoples, rejoicings usually take place either before or soon after birth, often in connexion with the ceremony of name-giving. Thus among the Northern Massim a feast is given when it is certain that the wife is pregnant (Seligmann, *Melanesians of Brit. New Guinea*, Cambridge, 1910, p. 704). Among both Hindus and Muhammadans in the Panjab, feasting takes place during the 8th and 9th, or the 7th month of pregnancy (Rose, *JAI* xxxv. [1905] 277, 279). In E. Africa, when a young wife is pregnant for the first time, a great feast is held in which only women who have borne children take part (Macdonald, *Africana*, 1882, i. 128 f.). Among the Southern Massim the umbilical cord of a first-born child is placed in the sheath of one of the leaves growing near the base of a banana. ‘When it bears fruit, the first of a series of feasts termed *sipupu* is given to the child’s maternal uncles, and the produce of the tree forms a part of the feast.’ Four or five feasts are given at intervals of a month (Seligmann, 487). At Uvea a feast is held soon after the birth of a child, in connexion with a ceremonial lustration (Ploss, *Das Kind*², Leipzig, 1884, i. 258). Among the Baganda, at the name-giving ceremony, a feast was made for all the relatives present (Roscoe, *The Baganda*, 1911, p. 62). The birth of twins was celebrated with much feasting, as this was regarded as a very lucky event, dancing and promiscuous intercourse being part of the proceedings (*ib.* pp. 68–72). At the baptism of the child among the Muhammadan Swahili the ceremony is ended with a feast (*ZE* xxxi. [1899] 67). Among the Mayas a birth was celebrated with especial rejoicings, and feasts were held when the umbilical cord was cut (Bancroft, *NR* ii. 679). Similarly the Nahuas held a feast a few days after birth, while during the baptism of the child the festivities lasted 20 days, and open house was kept by the parents (*ib.* 270, 276). American Indian tribes usually celebrate name-giving with festivities. Thus the Pottawatomies make a great feast, inviting numerous guests by sending a leaf of tobacco or a small ring (de Smet, *Voyages*, Brussels, 1873, p. 393). On the occasion of the birth of a child among the Pūna Musalmāns, friends are invited to feast on the goat offered as a sacrifice, the parents, however, abstaining from the food (Campbell, *Notes on the Spirit Basis of Belief and Custom*, Bombay, 1885, p. 410). Among the Chinese, when the ceremonial of shaving the child’s hair takes place at the end of the 1st month, a feast is held to which neighbours and relatives are invited (see *ERE* ii. 646^a). At the *amphidromia* celebrated by the Greeks on the fifth day after birth, banquets were held for the assembled friends and relatives (Ephippus, in Athen. 370 D), and on the tenth day, at the name-giving ceremony, festival-banquets were also held (Aristoph. *Birds*, 494, 922 f.; Eurip. *Elect.* 1126, fr. 2). In Burma, a fortnight after birth, a fortunate day and hour are fixed by an astrologer for the name rite, and a feast is prepared for all the friends and relatives (Monier-Williams, *Buddhism*, London, 1889, p. 353). Among the Tibetan Buddhists the name-giving ceremony concludes with a feast (Köppen, *Rel. des Buddha*, Berlin, 1857–59, ii. 320). Muhammadans celebrate a birth with great feastings and rejoicings, the father entertaining his friends, usually on the seventh day or on seven successive days after a birth (Lane, *Arabian Society*, 1883, p. 187; *Modern Egyptians*, 1846, iii. 142 f.). In modern times and in Christian countries the festal gathering of relatives after a baptism is analogous to and continues these feasts of ethnic races.

2. Initiation feasts.—Initiation being an import-

ant period in the life of the savage youth, it is a time when many ceremonies are performed, and among these a feast has usually a prominent place, since the admission of the youth to full tribal privileges is naturally an occasion of rejoicing. In the Andaman Islands, when a lad breaks his ‘turtle fast’ (see FASTING [Introd.]) for the first time, a feast is arranged by his friends, consisting mainly of turtle (Man, *JAI* xii. [1883] 130). Among the tribes to the north of the Papuan Gulf, the feast takes place, not at initiation, but when the boy is five years old. The father gives a dedicatory feast in order to declare that the boy will be fully initiated at the proper time (Holmes, *JAI* xxxii. [1902] 419). In Fiji, at the annual initiation to the Mbaki mysteries, a feast was held each night, and on the fifth day a great feast took place at which all kinds of food previously under tabu were prepared. The youths received food sacramentally, after which feasting took place, and was continued for several days (Thomson, *Fijians*, 1908, p. 152 f.). In New Britain, when lads are initiated to the Dukduk mysteries, local feasts, followed by a general feasting, terminate the rites (Brown, *Melanesians and Polynesians*, 1910, p. 66 f.). Similarly, in the Banks Islands, admission to the *suge*, or club, demands a costly feast, at which much eating takes place and licence is general (Codrington, *The Melanesians*, Oxford, 1891, pp. 53, 103, 106). The initiation of youths among the Basutos was accompanied by a feast and dances (Casalis, *Les Bassoutos*, Paris, 1859, p. 277). Among the American Indians such feasts are wide-spread. Thus, among the Salish, at the initiation of a youth to the secret society, his father feasted the society for five days, masked dances being performed (Boas, *Report of the U.S. Nat. Mus. for 1895*, Washington, 1897, p. 644 f.). Among the Tsimshian, initiation to the secret society is associated with a feast and dancing (*ib.* 659 f.). Circumcision, which is often a species of initiation, is accompanied by festivities. In Fiji it was followed by a great feast and indescribable revelry (Thomson, 157). Among the Bageshu of Mt. Elgon the chief kills an ox to furnish a feast for the boys (Roscoe, *JRAI* xxxix. [1909] 185). The Naivashai Masai have a circumcision feast at which bullocks, sheep, and milk are contributed by the elders. The feast lasts for three months, and is accompanied by dancing, singing, and drinking—the ‘warriors’ feast.’ Before their circumcision the boys themselves have a feast lasting two days (Bagge, *JAI* xxxiv. [1904] 167). Similar feasts often take place when girls attain the age of puberty, and frequently in connexion with their being tattooed (see Seligmann, 265). As an example of feasting at initiation in higher religions, the rites of Isis-worship may be cited. After the fasting and baptism of the candidate, he was exposed to the gaze of the multitudes. Then followed a joyous banquet and merrymaking. A religious feast was also held on the third day (Apuleius, *Metam.* xi.).

3. Marriage feasts.—Here the feast has a definitely ritual aspect, since, by eating together, bride and bridegroom, as well as their respective relatives and friends (or in some cases these alone), are bound together, or the feast is an outward expression of this union.¹ In some instances the feast is almost the chief or the only rite of marriage; but in any case it has a ritual aspect, though this tends to disappear in more advanced societies, where the feast is little more than an occasion of merrymaking, expressing, however, mutual friendliness. Among the Roro-speaking tribes of New Guinea,

¹ The Roman rite of *confarreatio* and similar rites elsewhere, though not of the nature of a feast, express even more clearly the same idea of union (see Crawley, *Mystic Rose*, 1902, p. 379 f.; Hartland, *LP*, 1895, ii. 343 f.).

part of the elaborate ceremonial of marriage consists in the bridegroom's kin bringing many pigs to the bride's folk, who supply a large quantity of fish and bananas, upon which a feast is made. With the Southern Massim the kin of the bride and bridegroom exchange presents of food, upon which they feast, the young couple, however, not partaking. This constitutes a binding marriage (Seligmann, 271, 504). In Fiji the feast, provided by the bridegroom, was an indispensable part of the ceremony, and was followed by the bridegroom taking the bride to his house (Thomson, 202). In New Britain, three days after the bride was taken to the man's house, a feast called *Wauwainim*, 'giving to drink,' was held, the friends of the pair exchanging pigs and coco-nuts. Three days later a more elaborate feast was held.

It consisted mainly of a large dish of *taro* and coco-nut milk, and of baskets of puddings, almond nuts, chestnuts, bananas, etc. These were arranged in a line, with bundles of food brought by separate individuals. The guests marched round these, and the chief broke a coco-nut over the heads of the pair. Food was then interchanged, the large dish of *taro* being kept for the second day (Brown, 115 ff.).

In Florida (Melanesia), after the bride has remained two or three months in the house of her father-in-law, her parents bring presents of pigs and other food there, and a feast is made upon this. Neither bride nor bridegroom partakes, but after the feast the young man takes his wife, for now he is married (Codrington, 238). Among the Yoruba, a marriage feast is held at the house of the bridegroom's parents, the bride's parents taking no part in it. There is much merrymaking, and the feast is continued on the next day (Ellis, *Yoruba-speaking Peoples*, 1894, p. 154). Among the Baganda, after the consummation of marriage, the bride visited her own people, who gave her presents of food. Next day she cooked a feast for her husband, who called together his friends to share in it, the first meal prepared for him by his wife (Roscoe, 91). With various S. African tribes, marriage is the occasion of a great feast and dance for the friends, neighbours, and retainers. One head of cattle must be killed, or the marriage would be disputed. Beer and milk also form part of the feast (Macdonald, *JAI* xix, [1889-90] 271). Among the Stlatlumh (Lillooet) of British Columbia, when the bridegroom is conducted by the elders of the bride's family to sit by her, a feast follows at the house of her people. A few days later, the parents of the bride pay a return visit to the parents of the bridegroom, when another feast takes place (Tout, *JAI* xxxv, [1905] 131 f.). With other American tribes, feasts and dances had a prominent place at marriages (Bancroft, *NR* i. 350, 515, and *passim*). The Araucanos held a feast three days after the bride was taken home, to which the relatives of both the young people came (Latcham, *JRAI* xxxix. 359). In higher civilizations the marriage feast still plays an important part. With the Aztecs a banquet shared by all the relatives and friends, but in which the wedded pair took no part, concluded the ceremonies; and among the Mayas a great feast, with lavish quantities of food and wine, was an essential part of the proceedings (Bancroft, ii. 258, 668). In ancient Babylon, the marriage day ended with a feast in which the families of bride and bridegroom and numerous guests participated (Maspero, *Dawn of Civilization*⁴, 1901, p. 735). Feasting and merriment on a most extensive scale are a necessary part of all Hindu weddings; and among the aboriginal tribes, e.g. the Gonds, the wedding feast is equally important, and is characterized by much drunkenness and licence (Monier-Williams, *Rel. Thought and Life in India*, 1883, p. 380 ff.; Hopkins, *Rel. of India*, Boston, 1895, p. 528). Among Buddhists, the principal ceremony of marriage is a feast which

is given by the bridegroom or the parents. To this all relatives, priests, and neighbours are invited. There is no religious service (Monier-Williams, *Buddhism*, 359). Among Muhammadans in Egypt, the bridegroom feasts his friends, once or oftener, before the wedding. Feasts also take place on the night before the nuptials and on the wedding night; and, according to Muhammad, 'the first day's feast is an incumbent duty, the second day's a *sunnah* ordinance, and the third day's for ostentation and notoriety.' Feasting also takes place on the seventh and fortieth days after marriage (Lane, *Modern Egyptians*, i. 208 ff., iii. 141 f., *Arab. Soc.* 232 f.). Among Indian Muhammadans also the festivities precede and follow marriage (Hughes, *DI*², 318). Among the Greeks the wedding feast (*γάμος*) took place after the procession to the bridegroom's house, and it formed one of the most important parts of the proceedings, as there was no civil or religious ceremony. Women as well as men took part in it, though the women sat at a separate table. The bride was then conducted to the nuptial chamber. Among the Romans, after the bride arrived at the bridegroom's house, he gave a feast to the guests, the *caena nuptialis*, and sometimes a second feast, the *repotia*, on the following day.

4. Funeral feasts.—A meal or feast partaken in common before, at, or after burial is universal among the lower races. Such feasts are often of a most elaborate and prolonged character, affording an opportunity for display and for gluttony. It is also customary to renew them at intervals after a death, or on the anniversary, or there may be a yearly feast of the dead (for many examples, see *ERE* iv. 434 ff.; Seligmann, *passim*; Brown, 201; Roscoe, 120 ff.; Seligmann, *The Vedas*, Cambridge, 1911, p. 130).

Wundt (*Ethics*, i. 141) has shown that the reason sometimes alleged as the origin of these feasts—viz. the custom of giving food to all who attended the funeral as a compensation for their trouble in coming, this passing over into a duty and often becoming a means of ostentatious display—does not really explain their origin. There is no doubt that the feasts originated out of a desire at once of propitiating and of holding communion with the dead by means of the food which they were now supposed to share with the living. Hartland has argued that the feasts in which the mourners eat with the dead kinsman are a natural transformation of the cannibal feast upon the dead (*LP* ii. 278). Although this is not unlikely, yet, where food was offered to the dead and shared by the living, the practice would originate and exist independently of the cannibal meal.

Among higher races the funeral repast is also found. In Egypt, during the long interval which often elapsed between death and burial, feasts were held in honour of the dead (Wilkinson, *Manners and Customs*, ed. 1878, iii. 432). In Babylon the monthly offerings to the dead formed also the material of a meal by which the living had communion with them (see *ERE* iv. 445). Among the Greeks a funeral repast (*περδίστιπνον*) took place in connexion with the rites of burial, those who took part in it regarding themselves as guests of the dead (Lucian, *de Luctu*, § 24; Artemidor. *Oneirocr.* v. 82; II. xxiii. 52 f.). The anniversary of a death was celebrated by a repast or feast (*γενέσια, νεκύσια*) as well as in other ways. The Romans ate a funeral repast at the tomb, the *silicernium*, and a banquet in honour of the deceased was held at the house, the *caena funeris*. Memorial feasts were also celebrated during the *Parentalia*, the family festival of the *cara cognatio* (Ovid, *Fasti*, ii. 117 ff.), at the actual anniversary of a death, and at other times. In China the food placed before the dead man is eaten by the family, and after the funeral the food which has been placed on the tomb forms part of the funeral feast. Subsequently, memorial feasts are also held (de Groot, *Rel. System of China*, Leyden, 1892 ff., i. 118, and *passim*). The ancient Teutons celebrated great funeral banquets (*erfol*, or 'heir beer') in which the soul of the deceased was supposed to participate, and at which the heir entered

on his inheritance (de la Saussaye, *Rel. of the Teutons*, Boston, 1902, p. 301). Among the Burmese, great feasting goes on in the house for the benefit of the crowds who come to offer condolence (Monier-Williams, *Buddhism*, 369). In Tibet the relatives and friends are entertained during the funeral rites with much food, beer, and tea—a species of 'wake' at which the dead man is also offered a share. A year after a memorial feast is held (Waddell, *Buddhism of Tibet*, 1895, pp. 491–98). In modern Europe, memorial feasts for the dead occur sporadically among the folk (Tylor, *PC*³ ii. 37), and a meal is often partaken of by the relatives after a funeral, this, however, having now little ritual significance. See also ANCESTOR-WORSHIP, COMMUNION WITH THE DEAD, DEATH AND DISPOSAL OF THE DEAD.

5. Sacrificial feasts.—Whatever be the origin of sacrifice, the custom of the worshippers feasting upon part of the offering is wide-spread. The feast has a religious aspect, whether we regard it as an actual eating of slain divine victims, or as eating, together with a spirit or divinity, of food which has acquired a sacrosanct character.¹ The Veddas of Ceylon make offerings of food to the spirits of the recently dead, and then eat the offerings as an act of communion with them (Seligmann, 130). In Florida (Melanesia) at a public sacrifice some of the food was presented to the *tindalo*, and the remainder was eaten by the sacrificer and the assistants (Codrington, 131). In Fiji the gods were supposed to eat the 'soul' of the offering, the worshipper consuming the substance of it (Williams, *Fiji*, 1858, i. 231). In Samoa, men partook of the offerings to Tangaloa, god of the heavens, women and children being excluded. Of another sacrificial feast in the cult of Taisumalie, for which all kinds of food were prepared, only the family of the priest partook (Turner, *Samoa*, 1884, pp. 53, 57). Among the Tshis, after a human sacrifice to the river-gods, a bullock was killed and divided among the inhabitants of the village (Ellis, *Tshi-speaking Peoples*, 1887, p. 66). Among the Baganda the owner of a fetish often sacrificed a fowl to it, dropping the blood upon it. The bird was then cooked and eaten by him and his friends in presence of the fetish (Roscoe, 329). The Zulus feasted on the black cattle sacrificed to the sky-god when rain was required (Callaway, *Rel. System of Amazulu*, 1884, p. 59). The Pataris sacrifice a goat, fowl, and cakes to the Earth-goddess, the males and unmarried girls eating the flesh (Crooke, *PR*², 1896, i. 32). The ancient Peruvians at the great festival of the solstice feasted on the sacred llamas which were slaughtered sacrificially. Much wine was also consumed, and the feast was closed with music and dancing (Prescott, *Hist. of Conquest of Peru*, 1890, p. 51). Herodotus describes a sacrifice of a pig to the moon in Egypt. Part of it was consumed by fire and the remainder eaten by the worshippers (ii. 48). At the festival of Isis an ox was sacrificed, and the parts which were not burned were eaten by all present (Wilkinson, iii. 378). Among the Greeks the sacrificial feast was well known. Indeed, every meal had a sacrificial aspect, and there, as elsewhere, feast and sacrifice were almost synonymous terms (cf. Athen. v. 19). Part of the victim was burned on the altar, the remainder was cooked and formed part of the sacred feast, the *θάλεα δαΐς*. These feasts were often occasions of great indulgence (Diog. Laert. vi.; *Life of Diog.* § 4), and the gods were believed to take part in them (*Od.* vii. 201 f.). One of the main objects of the religious associations (*θλαστοί*, *ἐπαροι*) was the celebration in common of sacrifices and feasts in which the flesh of the victim was the staple along with cups of wine (Foucart, *Des Assoc. rel. chez les Grecs*, Paris, 1873, pp. 2, 154, 238).

¹ Cf. the excellent remarks of Ames, *Psych. of Rel. Experience*, Boston, 1910, p. 122 f.

Among the Romans, when the *exta* of the victims had been burned on the altar, the remainder was eaten in a feast with bread and wine by the worshippers, or, in the case of official sacrifices, by the magistrates and senators (Wissowa, *Rel. und Kultus der Römer*, Munich, 1902, p. 353 f.). In the cult of Mithra the sacrificial repast had also a prominent place (see Cumont, *Myst. of Mithra*, Chicago, 1903, p. 160).

The ancient Teutons in sacrificing animals offered only the *exuviae* to the gods, and a great feast on the flesh followed. On great occasions much cattle was slaughtered, and many people assembled to take part in the ceremony, bringing food with them, and feasting and drinking together, toasting the gods and each other. Here, also, the gods were conceived as sharing the feast with the worshippers (Vigfusson-Powell, *Corpus Poet. Boreale*, Oxford, 1883, i. 404; Grimm, *Teut. Myth.* 1882–88, p. 46 ff.; de la Saussaye, *Rel. of the Teutons*, 369 f.). In India in Vedic times, while the gods were offered a share of food at festive gatherings, the worshippers partook with them of the flesh of victims sacrificed; and god, priests, and men held feast together (Monier-Williams, *Rel. Thought and Life in India*, 12 f.). The drinking of the soma at soma-sacrifices had also a solemn festive aspect, and rendered the recipients immortal (*Rigv.* viii. 48, 3). Animals are seldom offered in sacrifice now, but, when they are, the flesh is partaken of at a solemn feast, e.g. in the cult of Sitala (Risley, *TC*, Calcutta, 1891, i. 179). In general the offerings at most sacrifices are partaken of more or less sacramentally by the worshippers. In Tibet the common service of the 'sacrifice to the whole assembly of Rare Ones,' i.e. to all the gods, concludes with the eating of the offerings by the Lamas, the gods having partaken of the essence of the food and so consecrated it (Waddell, 431). Sacrifices of animals are made on mountain passes, and those present dine off the flesh with much singing and dancing (Landor, *In the Forbidden Land*, 1898, ii. 38). In many of these instances the feast upon sacred food is prepared for by propitiatory and other ritual customs, e.g. by fasting (q.v.).

6. Seasonal feasting.—Among the lower races, with whom, as with higher races, the regulation of the food supply is of the highest importance, the periods connected with sowing, ingathering, the opening of the hunting season, etc., are times of rejoicing, in which after hard work it is natural for them to feast; and, as these seasons are associated with divine influences, feasting has a prominent place. Man feasts with his gods. But, besides these, other seasonal occasions are also celebrated with feasting, e.g. the appearance of the new moon, the recurring festivals of divinities, etc. The Abipones celebrated the reappearance of the Pleiades with great rejoicings, ceremonial dancing, and feasting (Dobrizhoffer, *The Abipones*, 1822, ii. 234). The people of the Shortlands group (Solomon Islands) held a festival called *Wiloto* when the Pleiades appeared at the nutting season (Brown, 210). Among the ancient Mexicans, at the end of each cycle of 52 years, the passing of the Pleiades across the zenith—the sign of the endurance of the world for another period of 52 years—was the occasion of great rejoicing, eating, and drinking (Bancroft, *NR* iii. 394 f.). Among the Southern Massim a great feast was held during the south-east monsoon. For this enormous quantities of food were prepared and distributed among all present (Seligmann, 584). In Mysore the appearance of the new moon was the signal for a great feast in honour of deceased parents (*TES*, new ser. viii. [1869] 96). The Yoruba also feast when the new moon appears (Ellis, 82). The Baganda

celebrate a feast lasting 7 days, at each new moon, in honour of the python god, the people feasting and dancing by day and night (Roscoe, 322). Similarly many American Indian tribes held a feast with sacrifices at the beginning of the hunting season, at which all the victims must be eaten (Tanner, *Narrative of Captivity*, New York, 1830, pp. 195, 287; Schoolcraft, *Indian Tribes*, Philadelphia, 1853-6, iii. 61). But most general is the festival at harvest time, when the firstfruits are either offered to spirits or divinities, or solemnly eaten by priest, chief, or people. Until this is done no one may eat of them, but then follows much feasting and merriment. A few examples of this will suffice. The tribes of the Niger celebrate the yam harvest by a feast to which every one contributes a fowl (Parkinson, *JAI* xxxvi. [1906] 319). The Yoruba at the yam harvest celebrate a festival in honour of the god of agriculture. All partake of the new yams, and quantities of vegetable foods are cooked and set out for general use (Ellis, 78). In Fiji great feasts take place at the time of the presentation of the firstfruits of the yams to the ancestral spirits (Fison, *JAI* xiv. [1884-85] 27). Among the Jakun of the Malay Peninsula there is an annual feast at harvest when, besides dancing and singing, much eating and drinking takes place (Skeat, *JAI* xxxii. [1902] 133). The Dayaks hold a festival when the paddy is ripe. They place the firstfruits on an altar, dance and feast for two days, and then get in their crops (St. John, *Forests of the Far East*², 1865, i. 191, and S. B. Scott, 'Harvest Festivals of the Land Dyaks' *JAO* xxix. [1908] 236-280). In Celebes at the time of the new rice, fowls and pigs are killed, and some of the flesh with rice and palm-wine is given to the gods. Then the people eat and drink together (Graafland, *Die Minahassa*, Rotterdam, 1869, i. 165). Turning to American Indian tribes, we find that the Seminoles at the 'Green Corn Dance,' having prepared themselves by fasting, ate saucerfully of the new corn, and then enjoyed a great feast (MacCauley, 5 *RBEW* [1887] 522f.). The Natchez at their harvest festival, which was solemnly observed with fasting and offering of the first sheaves of the maize, concluded their rites with a great feast (Chateaubriand, *Voyage en Amérique*, Paris, 1870, p. 136). In India the Hos hold a Saturnalia when the granaries are full. Sacrifice is offered, the dead are commemorated, and feasting and drinking follow (Dalton, *Descr. Ethnol.*, Calcutta, 1872, p. 196 f.). The hill tribes near Rājmahāl hold a thanksgiving festival, when the new grain is ceremonially eaten and sacrifice made. The ceremony concludes with drinking and festivity for several days (Shaw, *Asiatic Res.* iv. [1795] 561.). Similarly, the Japanese held a festival of firstfruits of the rice, followed by feasting in holiday dress, songs, and dances (Aston, *Shinto*, 1905, p. 277).

Among the lower races, festivals of the gods are sporadically found, of which one great incident is feasting. The Elema tribes of the Papuan Gulf held tribal feasts for eating, drinking, and merrymaking, associating with these one or more tribal gods (Holmes, *JRAI* xxxix. 427). In Samoa, annual feasts were held in honour of the gods (Brown, 229). The Yoruba held many such annual festivals, e.g. one in honour of Oro lasting for 3 months, at which the men feasted on dogs and fowls (Ellis, 111). The Gonds held an annual festival in honour of the snake, and another in honour of the sun, both of a licentious and bacchanalian character (Hopkins, 527 f.). Many such annual festivals were held in Mexico, all of them being occasions for great feasts in which much food and drink were consumed, and much licence occurred (Bancroft, iii. 341, 347, 360, and *passim*).

In the higher religions the many recurrent festivals of divinities are usually the occasion of feasting. Men honour the gods; and, feeling themselves on good terms with them, they rejoice before them—the rejoicing being both testified to and stimulated by the consumption of food and drink. See artt. on FESTIVALS AND FASTS.

Thus in most religions, from the lowest upwards, festival occasions are signalized by the consumption of good cheer, which lightens men's hearts and is at once a symbol of their joy in commemorating their gods and a further cause of that joy, passing over frequently into orgiastic excesses. In some instances, however, religions or cults in which even a moderate asceticism is considered right tend to disparage excessive indulgence in food or feasting, e.g. Buddhism and also certain aspects of Egyptian religion. Thus in the Maxims of Any it is said: 'That which is detestable in the sanctuary of God are noisy feasts' (Petrie, *Rel. and Conscience in Ancient Egypt*, 1898, p. 160). Christianity, though it does not forbid festal rejoicing, and, though many of its festivals were celebrated with good cheer—even a common meal being associated with the Eucharist (see AGAPE)—teaches that all excessive indulgence, gluttony, and drunkenness are wrong. Moderation in feasting is, however, hardly to be found in the bulk of the ethnic religions and at lower stages. Indeed, these feasts are often the occasion not only of excessive eating, but of drunkenness and sexual abominations (see DEBAUCHERY).

See also the following article; and cf. throughout FESTIVALS AND FASTS.

LITERATURE.—This is cited throughout the article.

J. A. MACCULLOCH.

FEASTING (Hebrew and Jewish).—**i. Religious joy characteristic of Judaism.**—The underlying motive for feasting among the ancient Hebrews and pious Jews of the Diaspora down to the present day is religious joy of one degree or another. The occasions of rejoicing may range from celebrations of universal import, such as the ingathering of the harvest, to more or less private family reunions, as at a wedding or the weaning of a child; but the motive of religious joy is to the pious Jew the golden thread that runs through all his seasons of cheer and gladness. It is possible for this high motive to rest on a perverted principle, as was, for instance, the case at the making of the golden calf, when 'the people sat down to eat and drink, and rose up to play,' or perhaps 'to make merry' (Ex 32³). But even so a religious element would remain; for all worship, be it ever so perverted, is capable of inspiring its devotees with its own special kind of joy. There is, however, this important difference between idolatrous occasions of rejoicing and those sanctioned and regulated by the pure Jahweli-cult that, whereas pagan festivities were, generally speaking, only too likely to lead to practices which the higher conscience regards as immoral, the close union of all joy with the lofty dictates of Mosaic piety was calculated to restrain the Israelite from indulging in excesses for which there would naturally be much stimulus during seasons of public or private feasting.¹

The great prominence given in the OT to the idea of religious joy is attested, not only by the stress frequently laid on it in the sacred texts, but also by the series of Hebrew words (בָּרְאֵךְ, שָׁלֹחַ, שְׁלֹחַ, בְּרִיאָה, בְּרִיאָה, שְׁלֹחַ, besides the verb בָּרַךְ and its cognates and derivatives) employed to express the various gradations of rejoicing. For it is clear that, where there is a full appreciation of the different degrees of any given sensation, there must first of all be

¹The few exceptions to this wholesome restraint, e.g., the habit of copious drinking at the Feast of Purim (see, e.g., Abrahams, *Jewish Life in the Middle Ages*, Lond., 1896, pp. 103, 382), do not, as a rule, involve more than venial shortcomings.

a strong and fully realized sense of its presence. A mere glance at the rows of passages given in the Hebrew Concordances under the respective roots of the words named will be sufficient to impress the mind with the prevalence of the idea of religious joy in the Hebrew Canon, but it will be useful to refer here especially to such typical passages as the following :

'Ye shall rejoice before the Lord your God seven days' (Lv 23⁴⁰: Feast of Tabernacles); 'Serve the Lord with rejoicing, come before his presence with singing' (Ps 100²); 'To keep the dedication with gladness, both with thanksgiving, and with singing, with cymbals, psalteries, and with harps' (Neh 12²⁷).

Mosaism, it will be remembered, set itself to discourage all gloomy brooding on a shadowy hereafter in Sheol, and all the uncanny and disquieting practices that were connected with such brooding, and placed before the people instead the ideal of a life of brightness, plenty, and holy rejoicing. Some special illustrations of the continuance of the same cherished ideal among the Jews of later times will be found in § 2, and the reader will do well to consult, e.g., the article 'Freude,' in Hamburger (where a number of Talmudical references bearing on this topic will be found), besides the various articles in the JE to be referred to later. The marked development of the idea of the hereafter among the Jews of post-Biblical times had, indeed, its share in fostering a strong ascetic tendency in some members of the race, but the bulk of the nation and the majority of its leaders remained faithful to the old ideal of sacred joy; and, as the later Jewish doctrine of the future life was—to persons of a cheerful disposition, at any rate—not centred in the thought of torment or of a shadowy Hades, but rather in a life of bliss for the good under the wing of Jahweh, they found no contradiction between the newly developed idea of the life to come (**אָנֹתֶה**) and the ancient Divine command to rejoice in the present (**בָּרוּךְ**). They, indeed, gave themselves earnestly to fasting and mourning on the days specially set aside for that purpose, but the dominant tendency of their mind remained one of hope, and of the readiness to rejoice which accompanies hope.¹ It is even correct to say that one effect of the many sufferings and persecutions which the Jews had to undergo was to heighten the relish of religious joy on every possible occasion. The Ghetto is generally thought of only as a place of depression and gloom, a kind of mediæval Jewish purgatory, but it had its bright side as well. In their secluded homes, their synagogues, their convivial gatherings, their Sabbaths (when capacity for the pleasures of the table was enhanced by the bestowal of a **נַרְנָרָה**, i.e. additional soul), and more particularly their festival rejoicings, they found a welcome refuge from the many ills that beset them in the world around. The inwardness of the hopes and joys that were left to them, as well as their love of ease and good cheer, had a tendency to grow with the dangers, the contumely, and the suspicions that fastened on them so readily from the outside.

2. Occasions of feasting.—A brief survey of the chief occasions of feasting, additional to those of festivals proper, may be fitly grouped under (a) special celebrations that were in vogue during the second Temple and partly dated from pre-Exilic times; and (b) seasons of rejoicing largely observed down to the present day, partly celebrated in continuation of customs prevalent in OT times, and partly dating from later times. The feasting that

¹ As one of the best illustrations of the prominence given by the Jews to the idea of life's joy, even in seasons of highest seriousness, may be cited the custom of Jewish maidens in Mishnaic times, and possibly earlier, who went out in white apparel to dance in the vineyards on the Day of Atonement (besides the 15th day of Ab) for the purpose of directing the minds of Jewish young men to thoughts of matrimony (so Bah. **Ta'anith**, 26b; **Bab. bathra**, 121a).

was customary at the reunion or parting of friends (e.g. Gn 26³⁰), at a time of sheep-shearing (1 S 25³⁶, 2 S 13^{23ff.}), or on an occasion like that of the home-bringing of the Ark (2 S 6^{12ff.}, 1 Ch 15^{25ff.}), when David 'danced before the Lord with all his might,' need not be included in the list chosen for special treatment.¹

(a) First to be noted under this head are the processions from the provinces connected with the conveyance and presentation of the firstfruits to the Temple priests at Jerusalem, in accordance with the ordinance contained in Dt 26¹⁻¹¹ (v. 11 'Thou shalt rejoice in all the good,' etc.). This semi-festive religious observance no doubt goes back to very early times, and has its parallels in the customs of other nations (see HDB, art. 'Firstfruits'). The time during which the presentations could be made extended from the Feast of Weeks or Pentecost to the Hasmonæan Feast of Dedication (in the month Kislev [December]) (see **Bikkurim**, and cf. Philo, *de Festo Cophini*, and Jos. *Ant.* iv. viii. 22).

A much greater degree of rejoicing characterized what is commonly known as the *Water-Feast*, which was celebrated during the nights of the Feast of Tabernacles. According to **Sukkah**, v. (where an account of these additional festivities will be found), a person who has not been present at these celebrations 'has never seen joy.' The real character of the festivities is still a matter of dispute. Geiger (*Lehrbuch der Mischnach*, Breslau, 1845, s.v. **נַחַרְתָּ**, which he translates by *Fackel*, 'torch') and others consider the torchlight procession to have been its principal feature. Herzfeld and Venetianer (see Lit. at the end of the article) have respectively advocated a connexion with celebrations in honour of Dionysus and with the Eleusinian Mysteries. The extraordinary effort of a chief like Simeon b. Gamaliel I. to amuse the people on these occasions by personally engaging in a grotesque dance with eight lighted torches in his hands (Bab. **Sukkah**, 53a) would seem to favour the idea that he had a particular reason for diverting the attention of the populace from the undesirable associations of such festivities. The purpose of giving a higher sanction to an originally pagan celebration may also be discerned in *Midrash Rabba* on Gn 29³ (ch. lxx. § 8), where the water-drawing is made to signify the bestowal of the Holy Spirit (cf. *Expt* xxiii. [1912] 180, and where also the well-known suggestion of a connexion with the 'rivers of living water' of Jn 7^{38, 39} is referred to).

Special mention must also be made of the thirty-five days enumerated in *Megillath Ta'anith* (original text begun in the 1st cent. A.D. and completed in the 2nd), on none of which public fasting was allowed, whilst on the most important of them public mourning was also prohibited. The first of these days was the 8th of Nisan, on which certain Pharisaic statutes were carried in opposition to the Sadducees; and the last date was the 28th of Adar, when news of the close of the persecutions instituted by Hadrian arrived. There is a distinct religious flavour about these half-festive occasions and the entire tone of *Megillath Ta'anith*.

(b) The second part of this survey may appropriately begin with the question of *birthday celebrations* among the Jews. There is no clear reference to such celebrations among the ancient Hebrews in the OT. The mention of the 'day of our king' in Hos 7⁵ may quite naturally be taken to refer to the anniversary of the king's accession to the throne, and the other passages quoted in JE iii. 221 are still less decisive.² The only clear reference to a birthday festivity in the OT is found in Gn 40²⁰,

¹ The occasion of the feasting referred to in Joh 14⁶ is not clear. As the seven days appear to have been consecutive, they could hardly have been birthdays.

² On Job 14. 5 see the preceding note.

and relates to the Egyptian Pharaoh. The birthday celebrations in the Herodian family (see *Jos. Ant.* xix. vii. 1; *Mt* 14^o) were, no doubt, an imitation of Graeco-Roman customs of the time. All one can say of Jewish feelings about it in mediæval times is that the birthday celebration of a private person among pagans lay under a minor kind of ban, its connexion with idolatrous worship not being considered pronounced enough to warrant the cessation of all business connexion with the pagan concerned for three days preceding the festivity, so that the ban lay only on the day itself (see Maimonides, *Mishneh Torah* (מִשְׁנָה תּוֹרָה) נְפָרֵת יְמֵי מִלְחָמָה, ch. ix.).¹ In modern times, however, Jews very largely adept the custom of birthday celebrations from their neighbours.

The *circumcision feast*, which was celebrated by banqueting in Talmudic times (see *JE* ii. 496), had, of course, a profoundly religious significance; but the attempt of the Rabbis to refer the institution of such feasting to Abraham (see *JE*, loc. cit.) rests on a mere quibble. There is no mention of banqueting on the occasion of a circumcision in the OT.

The *weaning* of an infant, on the other hand, which apparently took place at the end of the 2nd or 3rd year of the child's life, was made the occasion of feasting or of sacrifice in very early times (see *Gn* 21⁸, weaning of Isaac; 1 S 1^{22d}, weaning of Samuel). The reason for the celebration was, no doubt, the entrance of the child on a more independent and more vigorous existence, but under the religion of Jahwah all such thoughts were permeated by a strain of genuine religious joy.

An occasion of festivity, the mere title of which suggests its religious character, is that of *bar-miṣwāh* ('son of commandment'), a term denoting a youth who has completed his thirteenth year, and thus enters on a life of religious responsibility. On the first Sabbath in his fourteenth year the youth is for the first time in his life called up to read a portion of the *Torah*, and sometimes also the prophetic section entitled the *Haftarah*. A family feast, to which the teachers of the youth as well as friends are invited, and at which religious addresses are delivered by the *bar-miṣwāh* himself and others, is the natural accompaniment of this institution. The oldest Rabbinical reference to the idea underlying the initiation is found in *Pirkē Abōth*, v. (near the end), where a youth is declared liable to observe the commandment at the age of thirteen (טַזְבֵּן תְּשִׁבְעָה עֶשֶׂר), although the name *bar-miṣwāh* itself appears to be of much later origin (see *JE* ii. 509). The account of our Lord's disputing with the doctors of the Law, when only twelve years of age (*Lk* 2⁴²⁻⁴⁹), has been brought into relation with the same idea. In Morocco a boy becomes, in fact, *bar-miṣwāh* when he has passed the age of twelve years (*JE*, loc. cit.).

On the subject of festivities connected with *betrothal* (in the old Jewish sense of a ceremony of so binding a character that only divorce could dissolve it) and *marriage* (i.e. the home-taking of the bride), only one remark need here be made. Although the Jewish contract of marriage is a purely civil one, in the sense that the presence of a Rabbi and its ratification in a synagogue are unessential, yet the occasion is one of profoundly religious import. Marriage being a Divine ordinance, and the procreation of children a sacred duty, wedding festivities must in the nature of things also bear a decidedly religious character.

A minor occasion of sacred holiday-making in

¹ The birthday celebration of a king, on the other hand, which was a pagan national festivity, lay under the greater ban (see *Abōda zara*, i. 3, and *Excursus* 2, p. 19 ff., in W. A. L. Elmslie's edition of the tractate (*TS*, vol. viii. no. 2), who, however, defends an unacceptable construction of the Hebrew text instead of taking נְמָלֵא יוֹם to signify the day of the Caesar's apotheosis).

old-fashioned Jewish circles, and more particularly among young students of the Talmud (hence called 'Scholars' Festival'), is *Lag b'ōmer*, i.e. the thirty-third day counted from the second day of the *Passover Feast*, when a sheaf of the firstfruits was brought as a 'heave-offering' (*Lev* 23^{9ff.}). The exact reason for the festivity is lost in obscurity (for some Rabbinical guesses, see *JE* ix. 400); but some kind of connexion with the progress of agricultural operations appears to follow from its dating after the heave-offering at Passover time; for, as has already been intimated, religious joy has in the Jewish mode of thought been associated with such occasions from early times.

Worthy of mention are also the various local *Purim festivals*, celebrated in imitation of the Biblical Purim, or Feast of Esther, on anniversaries of deliverance from great calamities. One of the best-known of these is the Purim of Cairo, annually held in that city on the 28th of Adar, in commemoration of their escape from the dangers that threatened the Cairene Jews in 1524 at the hands of Ahmad Shaiṭān Pasha (see *JQR* viii. [1895-96] 274-288, 511 f.). The reading of a *Megillah*, written in close imitation of the Book of Esther, forms the central part of this religious observance. For a list of similar celebrations (including as late an occasion as that of the Purim of Padua, which is held in commemoration of the extinguishing of a great fire in 1795), see *JE*, art. 'Purims.'

See also artt. FESTIVALS AND FASTS (Hebrew) and (Jewish).

LITERATURE.—In addition to the original texts and the various works already named, the reader should consult J. Hochman, *Jerusalem Temple Festivities*, London, 1908 (i. 'Presentation of the Firstfruits'; ii. 'The Water-Feast'), L. Herzfeld, *Gesch. des Volkes Israel*, Leipzig, 1871, ii. 125, and L. Venetianer, 'Die eleusin. Mysterien im Jerus. Tempel,' in Brüll's *Populär-wissenschaftliche Monatsblätter*, 1897, pp. 121-125, 169-181, for theories on the Water-Feast. Among the editions of *Megillath Ta'anith* is that of Neubauer in *Medieval Jewish Chronicles*, ii. (*Anecdota Oxoniensia*, Semitic Series, vol. i. pt. iv.), and a full account of the work is given in Hamburger, *Realencyc. des Judenthums*, Leipzig, 1898, Supplementband, i. 104-107. On other topics, see *JE*, art. on 'Banquets,' 'Betrothal,' etc.

G. MARGOLIOUTH.

FEBRONIANISM.—The system of Church government defended by Hontheim, auxiliary Bishop of Trier in the 18th cent. under the pseudonym 'Justinus Febronius.' It is the German form of Gallicanism with an Erastian colouring; it had a great vogue at the time, lasted as a tendency during the early 19th cent., and was not finally expelled from the Roman Catholic Church till the Vatican Council in 1870.

1. Life of Hontheim.—Johann Nicholas von Hontheim was born of a distinguished family at Trier on 27th Jan. 1701. His father and most of his relatives were officials in the service of the Bishop-Electors. He began his studies at the Jesuit college at Trier, and continued them at the universities of Trier, Louvain, and Leyden. When he was 12 years old, he was tonsured and received a canon's stall at the collegiate church of St. Simeon in his native city. At Louvain he came under the influence of Van Espen. He took his degree in law in 1724, travelled in Belgium, Holland, Germany, and Italy, was three years at the German College at Rome, was ordained priest at Trier in 1728, and taught Canon Law in the university from 1732 to 1738. From 1738 to 1747 he was 'Offizial' (agent) of the Elector at Coblenz, and Director of the Seminary there. In 1747, already overburdened with literary work, he retired to his canonry at Trier. But the Elector (Franz Georg) appointed him auxiliary Bishop in place of the one who had just died. He was ordained at Mainz on 13th May 1748, with the title Bishop of Myriophytus *in part. infidelium*, and he remained auxiliary and Vicar General *in spiritualibus* under the Electors Johann Philipp (von Waldendorf) and Clemens Wenzeslaus (von Sachsen) to the end of his life. The Electors lived at their castle on the Rhine, and were more princes than bishops, so that Hontheim was practically bishop of the diocese. He enjoyed a great reputation for learning and piety. On several occasions he succeeded in composing strife, and in every way he showed himself a zealous and edifying bishop. No one disputes the correctness of his morals, the excellent work he did for the diocese, or the value of his historical writings. From the year 1746 he was Vice-Chancellor of the university of Trier, and in that capacity came into frequent conflict with the Jesuits. Towards the end of his life he was known throughout Europe as the author of the *Febronius*, and was much troubled by the controversy

principle was produced. The whole universe is a living organism, in which these two principles are at work. When they are happily combined, favourable influences bear down on human life; and when inharmonious, the malign breath of Nature exhales disasters upon mankind.

How to avert these calamities is the aim and purpose of Feng-Shui. The configuration and character of the soil determine the weal and woe of those who live upon it. Sloping hillsides, groups of trees, pools of water, and especially winding roads, when properly situated and combined, secure the largest measure of peace and happiness, of health and wealth. By means of his almanac and his compass the Feng-Shui doctor can detect and describe what will happen to the relatives of the friend whom they are about to place in his grave.

Buddhism and Taoism have been degraded into the position of the handmaids, or rather the slaves, of this superstition, which holds hundreds of millions of the human race in its grip. The degradation of Taoism, in particular, has been due to its alliance with Feng-Shui. The human heart

cries out for fellowship with the powers of Nature. Neither Confucianism (with its materialism) nor Buddhism (with its transcendentalism) ever satisfied the Chinese mind. The craving for communion with Nature found its expression in the curious geomantic system of Feng-Shui, which commands the secret sympathy, if not the distinct approval, of every Chinaman, high and low. This blind groping of the Chinese mind after a system of natural science in which it can rest has been called 'the very audacity of superstition'; but it will not be able, any more than the folklore of Christian nations, to withstand the impact of sound education, of genuine science, of engineering progress, and especially of the enlightenment that comes with Christian faith.

LITERATURE.—Ernest J. Eitel, *Feng-Shui, or the Rudiments of Natural Science in China*, London, 1873; S. Wells Williams, *The Middle Kingdom*, New York, 1883, i. 628, ii. 246; J. Edkins, *Chinese Recorder*, vol. iv. 1871–1872; Storrs Turner, *Cornhill Magazine*, March 1874; *Notes and Queries on China and Japan*, vol. ii. p. 69; E. J. Dukes, *Everyday Life in China*, London, 1886, ch. on 'The Biggest of all Bugbears.'

EDWIN JOSHUA DUKES.

FERTILITY.—See HARVEST, MAGIC.

FESTIVALS AND FASTS.

Primitive.—See FEASTING and FASTING (Introd.).
American.—See CALENDAR (American).
Annamese.—See ANNAM.
Armenian (F. MACLER), p. 835.
Babylonian.—See CALENDAR (Babylonian).
Biblical.—See 'Hebrew.'
Buddhist (J. H. BATESON), p. 836.
Burmese.—See BURMA.
Celtic (J. A. MACCULLOCH), p. 838.
Cham.—See CHAMS.
Chinese (J. H. BATESON), p. 843.
Christian (J. G. CARLETON), p. 844.
Egyptian (G. FOUCART), p. 853.
Greek (H. J. ROSE), p. 857.
Hebrew (F. H. WOODS), p. 863.

Hindu (E. W. HOPKINS), p. 867.
Iranian (L. H. GRAY), p. 872.
Jain (M. STEVENSON), p. 875.
Japanese.—See CALENDAR (Japanese).
Jewish (S. POZNAŃSKI), p. 879.
Laotian.—See LAOS.
Mexican and Mayan.—See CALENDAR (Mexican and Mayan).
Muslim (K. VOLVERS), p. 881.
Nepalese (J. H. BATESON), p. 884.
Roman.—See ROMAN RELIGION.
Siamese (G. E. GERINI), p. 885.
Slavic (L. LEGER), p. 890.
Teutonic (B. S. PHILLPOTTS), p. 890.
Tibetan (L. A. WADDELL), p. 892.

FESTIVALS AND FASTS (Armenian).¹—In the ancient Armenian calendar there are two kinds of abstinence—absolute and relative. *Absolute abstinence* (fasting) is practised on the first 5 days of *Aradjavorikh* (three weeks before Carnival Sunday), and for the 6 weeks of Lent, beginning with Ash-Wednesday and continuing till the Saturday before Palm-Sunday (but see below). *Relative abstinence* prevails every Wednesday and Friday in the year, and also during (a) the week of Pentecost (the abstinence of the prophet Elijah), 5 days; (b) the week preceding the Feast of Gregory the Illuminator (the 3rd week after Pentecost), 5 days; (c) the Transfiguration (the 6th week after Pentecost), 5 days; (d) the week preceding the Sunday of the Assumption of the Holy Virgin, 5 days; (e) the week preceding the Sunday of the Exaltation of the Holy Cross, 5 days; (f) the week preceding the Feast of St. George, or the Feast of the Cross of Varag; (g) the week preceding the Feasts of Archangels and Angels; (h) the week of Jubilee; (i) the week preceding the Feast of St. James of Nisibis; (j) the 7 days preceding the Christmas Epiphany-Feast.

During Lent there is no fasting on Saturdays and Sundays, and the same holds for all Holy Week, but abstinence is practised. In none of the above-mentioned cases is abstinence practised on Saturdays, except on the eve of the Transfiguration, of the Assumption, of the Exaltation of the Cross, of Christmas, and of Easter; on these days

milk-food, eggs, and fish are eaten. During a fast, only vegetables, fruits, and sweetened things are eaten; olives are admitted as fruits, and olive oil is not forbidden. On abstinence days, vegetables, fruits, sweet things, dishes with olive oil, etc., are eaten.

1. Great Feasts (*taghavar* = 'tent,' 'tabernacle').
—There are five Great Feasts:

1. Christmas-Epiphanie.
2. Easter.
3. Transfiguration.
4. Assumption.
5. Exaltation of the Cross.

All these are preceded by a week of abstinence, and on the eve of them milk-food, eggs, and fish are eaten. These feasts, except Christmas-Epiphanie, always fall on a Sunday. The second day of all five is also a holiday devoted to the commemoration of the dead, when the people march to the cemetery in procession, after High Mass.

2. Feasts held in common with the other branches of Christianity.—

1. Purification of the Holy Virgin.
2. The Annunciation.
3. The Ascension.
4. Pentecost.
5. Trinity.
6. Nativity of the Holy Virgin.
7. Presentation of the Holy Virgin.
8. Conception of the Holy Virgin.

The Sunday preceding the weekly abstinences discussed above is called by the Armenians the *Carnival of the Feast*.

3. Feasts peculiar to the Armenians.—

1. The 8th day of Epiphany, the baptism of Christ.
2. The Great Carnival of *Aradjavorikh*; this is fixed Sunday, the 10th before Easter. On this day the conversion of the Armenians to Christianity is commemorated (see F. Macler, *Mosaïque orientale*, 1907, p. 34, n. 1).

¹ See also art. CALENDAR (Armenian) and the Literature there cited; also Ormanian, *Church of Armenia*, Eng. tr., London, 1912, p. 175 ff.

3. Every Sunday of Great Lent commemorates a parable of the Gospel.
4. For forty days after Easter there is the Feast of the Resurrection; there is no other feast during this period except the first Saturday after Easter, which is the day for commemorating the beheading of John the Baptist.
5. The first Sunday after Easter is called New Sunday, and commemorates the doubt of St. Thomas.
6. The second Sunday after Easter is the Feast of the Church, instituted by Gregory the Illuminator, in commemoration of the pagan feasts; it is called the Sunday of the Chapel of the Native Land, or *Green Sunday*.
7. The third Sunday after Easter is called *Red Sunday*.
8. The fifth Sunday after Easter is the Feast of the Apparition of the Holy Cross.
9. The seventh Sunday after Easter is called the 2nd Sunday of Palms; it is the commemoration of the appearance of the angel to Gregory the Illuminator in his well-prison (*vīraprāna*).
10. The second Sunday after Pentecost is the Feast of the Church of Etchmiadzin. It commemorates the appearance of Christ to Gregory the Illuminator in the church of Etchmiadzin.
11. The 2nd of July is the Feast of the Bier of the Holy Virgin.
12. The 31st of August is the Feast of the Ungirding of the Holy Virgin.
13. The second day after the Exaltation of the Cross is the Feast of the Cross of Mount Varag.
14. The Sunday six weeks before Christmas (*hisnagats bare-kendan*) is Jubilee Sunday.

4. Feasts of the Saints.—As Feasts of the Saints are not allowed on Sunday in the Armenian Church, the important ones are always held on a Saturday, e.g. the Feasts of St. Gregory, St. George, St. Sargis, St. Nicolas of Smyrna, the Archangels and Angels, etc.; while the national Armenian saints have their feasts, as a rule, either between *Aradjavorkha* and the Great Carnival, or between Trinity week and the Transfiguration. The list of feasts given by Conybeare (*Rituale Armenorum*, Oxf. 1905, p. 527 ff.) is based on the Armenian months, to be used in the reading in the churches after vespers.

5. Traces of paganism in the Armenian feasts.
—(1) *Vardavar*.—The last five days of the year (*awelikh*) were sacred to the goddess Astlik (*vardadzri*=‘she who makes the rose grow’). Gregory the Illuminator, in order to preserve this pagan commemoration and to sanctify this feast, transferred it to the Feast of Transfiguration. Further, the Deluge was commemorated on the first day of the Armenian year; Gregory now fused these two feasts into one. Down to the present day it is customary for the people, on the day of Transfiguration, to asperge one another in the church, in commemoration of the Flood (cf. *ERE* i. 796; for an interesting pagan survival in the celebration of Ascension Day by a water and flower festival, see Abeghian, *Armen. Volkschl.*, Leipzig, 1899, pp. 61–66).

(2) *Victory of Haik over Bel*.—This feast was celebrated on the 11th of August. According to tradition, Haik began the year on 11th August, the day of his victory over Bel. This day, then, was called ‘Haik’s day,’ and was a national festival. Gregory the Illuminator wished to retain this feast; and so, on his return from Cæsarea, he brought the relics of St. John the Baptist and St. Athanaghenus to Taron, where he built the monastery of Surp Garabed (Karapet), which still stands and is known under the name of Sultan of Mush. Gregory arranged that the Feast of St. John the Baptist should be celebrated on the same date as the pagan feast. After the fall of the Arsacid dynasty, this arrangement was abandoned, and the Feast of St. John the Baptist passed over into the ranks of the simple Feasts of the Saints.

(3) *Feast of Diana (Anahit)*.—A fortnight after the beginning of the year, on the 15th of Nawasard, came the Feast of the goddess Anahit (on whom see *ERE* i. 797). Gregory the Illuminator transformed this into the Feast of the Image of the Holy Virgin, brought to Armenia by St. Bartholomew. In place of the statue of Anahit he put the picture of the Virgin, and the celebration

was fixed for the 15th August, the Feast of the Assumption of the Virgin (cf. Alishan, *Souvenirs of Native Armenia*, Venice, 1869, *passim* [in Armenian]).

F. MACLER.

FESTIVALS AND FASTS (Buddhist).—The Buddhist canon prescribes the following festivals and fasts.—1. *Uposatha*.—The *Uposatha* days owed their existence to the ancient Vedic custom of holding sacred two periods in each month—the times of the new moon (*Darśa*) and the full moon (*Pūrṇamāsa*). These feast, or sacred, days were called *Upavasatha*, and offerings of intoxicating soma were made in connexion with the worship of the moon.¹ According to Buddhist tradition,² the monks of non-Buddhistic sects were accustomed to meet together at the middle and at the close of every half-month in order to proclaim their new teaching in public. At such times the people gathered together, and the different sects found their opportunity of increasing their numbers and influence. The Buddhists adopted the custom of these periodical gatherings, but confined themselves to meeting twice in each month.³ In later times the intermediate quarter-moon days were also held sacred, and so the number of *Uposatha* days was increased to four in every month.⁴ The words of the canon are: ‘I prescribe that you assemble on the fourteenth, fifteenth, and eighth day of each month.’⁵ In the *Dhammadika Sutta* the wording is: ‘Moreover, being of a pious mind, one should observe *Uposatha* on the fourteenth, fifteenth, and eighth day of the lunar fortnight.’⁶ The fourteenth and fifteenth days must be taken to mean the fourteenth day from the new moon in short months and the fifteenth in long.⁷

Though the idea of four monthly fast-days was borrowed from Brähmanism and other non-Buddhistic sources, the manner in which they were kept was entirely original. It was not proper to trade or do any business; hunting and fishing were forbidden; schools and courts of justice were closed. They were also, from ancient times, fasting-days. The laity were to celebrate the days with clean garments and clean minds.⁸ Special observance of the moral precepts was inculcated on these days. In the *Dhammadika Sutta* the eight precepts are detailed, and it is added: ‘Such, they say, is the eight-fold fast (*Uposatha*) declared by Buddha, who came among us to put an end to sorrow.’ The eight precepts were: (1) not to destroy life; (2) not to take what is not given; (3) not to tell lies; (4) not to become drinkers of intoxicating liquors; (5) to refrain from unlawful sexual intercourse—an ignoble thing; (6) not to eat unseasonable fruits at night; (7) not to wear garlands or use perfumes; and (8) not to sleep on a mat spread on the ground.⁹ Furthermore, the brethren and sisters were to make use of the gatherings to confess to the assembled Order the sins and faults which each had committed, and to take upon themselves the penance which the transgression had incurred.¹⁰

At this *Uposatha* ceremony the *Pātimokkha*, which forms the second Khandaka of the *Mahāvagga*, had to be recited. ‘This (*Pātimokkha*) will be their *Uposatha* service.’¹¹ Explicit directions are given in regard to the ceremony: an *Uposatha* was to be held in a clearly defined district;¹² at

¹ *SBE* xiii. Introd. p. x; Monier-Williams, *Buddhism*, London, 1889, pp. 84 and 336; Rhys Davids, *Buddhism*, do. 1899, p. 139.

³ *Ib.* ii. 4. 2.

² *Mahāvagga*, ii. I. 1.

⁴ Monier-Williams, 337; *SBE* xi. 254.

⁵ *SBE* xiii. 240.

⁶ Rhys Davids, 139, etc.

⁷ H. Kern, *Manual of Indian Buddhism*, Strassburg, 1898 (= *GIAP* iii. 8), pp. 99–101.

⁹ *Dhammadika Sutta*, p. 25 f.

¹⁰ *SBE* xiii. Introd. p. x

¹¹ *Ib.* p. 242.

¹² *Ib.* p. 250.

least a given number of *bhikkhus* were to be present; sick ones might be excused attendance; certain offences precluded attendance; directions are given for the preparation of a hall in which the ceremony was to be held; the *Pātimokkha* had to be recited in full at each *Uposatha*, except in certain cases of danger, etc.,⁵ and offences were to be confessed.⁶

In addition to the regular fast-days it is laid down that the *Pāti-hārika pakkha* should also be duly observed.⁷ This name, meaning 'extra fortnight,' applies to three distinct periods: (1) the three months of *Vassa*, or rain; (2) the month succeeding *Vassa*, called *Chivara Māsa*, or 'robe month,' because it was customary to provide mendicants, who needed them, with new robes; and (3) the first half of the 'robe month,' to which period the term more particularly applies. During these periods the observance of the 'eight precepts' is more common than at other times.⁸

An occasional holiday, only for monks, is the *Sāmaggi-Uposatha*, 'reconciliation holiday,' which was held when a quarrel among the fraternity was made up.⁹

2. Vassa.—Throughout his whole career Gautama was in the habit of travelling about during most of the fine part of the year, teaching and preaching to the people, but during the four rainy months, from June to October, he remained in one place, devoting himself more particularly to the instruction of his followers.¹⁰ *Vassa* was ordained because the people complained to Gautama that the Buddhist priests were going on travels alike during winter, summer, and the rainy season, so crushing the green herbs in the field, hurting vegetable life, and destroying the life of many small living things.¹¹ The institution of *Vassa* was Gautama's answer to these complaints. It is a retreat prescribed for the rainy season. Budhaghoṣa says:

'The *bhikkhus* are to look after their Vihāra (if it is in a proper state), to provide food and water for themselves, to fulfil all due ceremonies, such as paying reverence to sacred shrines, etc., and to say loudly, once, or twice, or thrice, at the beginning of the retreat, "I enter upon *Vassa* in this Vihāra for these three months."¹²

The periods fixed by Buddha for entering upon *Vassa* were two: 'the earlier and the later. The earlier time for entering (upon *Vassa*) is the day after the full moon of Āśālha (June-July); the later, a month after the full moon of Āśālha.'¹³ The double period was probably due to a similar double period prescribed in the Brāhmaṇas and Sūtras for most of the Vedic festivals. Thus the sacrifice of *Varunapraghāsa*, with which the Brāhmaṇas began the rainy season, was to be held either on the full moon day of Āśādha, or on the full-moon day of the following month, Srāvana, in complete accordance with Buddhistic rules about the *Vassupanāyikā*. The Brāhmaṇa texts begin the year with the full-moon day of the (Uttarā) Phālguna; the Sūtras mention another New Year's day, the *Chaitri pūrṇamāsi*, which falls one month later. It was in connexion with this dislocation of the year that the annual festivals might be postponed accordingly.¹⁴

The rules for the celebration of *Vassa* are contained in the third Khandhaka of the *Mahāvagga*.¹⁵ No *bhikkhu* was to go on his travels till he had kept the *Vassa* during the earlier or later three months.¹⁶ By the order of a king the retreat might

be commenced at the later period.¹ A *bhikkhu* might leave his Vihāra, if sent for, but not for a longer period than seven days.² A number of other cases are given, such as a visit to a sick man or father, mother, or relation, where leave of absence was permissible, but was restricted to seven days.³ The place of retreat could be changed for such reasons as danger from beasts of prey, snakes, robbers, demons, want of food, fire, no proper medicine, etc.⁴ For those who entered upon *Vassa* in the later period, the end of the retreat fell on *Komudī* day, i.e. the full-moon day in the month Kārttika, frequently called 'Kaumuda day' in epic literature.

3. Pavāraṇā.—This solemn termination of the *Vassa* is inaugurated by an act of the *Saṅgha* in an assembly of the Chapter of at least five monks.⁵ The fourteenth and fifteenth days of the half-month were appointed as *Pavāraṇā* days.⁶ The ritual for the ceremony forms the fourth Khandhaka of the *Mahāvagga*.⁷ Gantama says:

'I prescribe that the *bhikkhus*, when they have finished their *Vassa* residence, hold *Pavāraṇā* with each other in these three ways: by what has been seen, or by what has been heard, or by what is suspected. Hence it will result that you live in accord with each other, that you atone for the offences (you have committed), and that you keep the rules of discipline before your eyes.'⁸

The form for the ceremony is: 'I pronounce my *Pavāraṇā*, friends, before you, by what has been seen, or by what has been heard, or by what has been suspected; may you speak to me, sirs, out of compassion towards me: if I see (an offence), I will atone for it.'⁹

4. Kathina.—Immediately after the *Pavāraṇā* there followed a distribution of robes, which believers offered to the fraternity, to the *bhikkhus* composing the *Saṅgha*. The ceremonies are detailed in the seventh Khandhaka of the *Mahāvagga*.¹⁰ The distribution commences with the *Kathinatthāra*; *athāra*, 'spreading out,' not being here used literally, for spreading out on the ground or otherwise, but in a secondary, juristic sense. The term is translated according to context, sometimes by 'spreading out,' sometimes by 'ceremony,' and sometimes by 'dedication.'¹¹

5. The seasons.—At the time of his ordination each priest received from the master of the ceremonies, *kammachāri*, five ordinances, the second being 'the seasons.' In ancient India the ritual year was divided into three four-monthly periods, the three terms being celebrated with sacrifices, on the full moon day of Phālguna, of Āśādha, and of Kārttika; or, in each case, one month later, as described above. These three sacrificial festivals inaugurated summer, the rainy season, and winter. The Buddhists retained this division of the year, and celebrated the terms, but, of course, not with sacrificial rites. During the first period the priests were directed to reside at the roots of trees, to have the advantage of silent and profound meditation; during the second to keep *Vassa*; and during the third to occupy *pannāsālās* (huts of leaves and branches), for mutual instruction and for reading the *bhāna* to the people.¹²

6. Saṅgitas.—Convocations of priests were directed to be held frequently. The Pāli word is from a root which signifies 'to sing,' or 'to sound,' as Indians do when they read sacred books. From this it appears that the object of these assemblies was to read the *bhāna* to each other, but particularly to read and expound the *Vinaya* books.

¹ *SBE* xiii. 280 ff.

² *Ib.* p. 268.

³ *Ib.* p. 296.

⁴ *Ib.* p. 271.

⁵ *Ib.* p. 260 f.

⁶ *Ib.* p. 243.

⁷ *Dhammika Sutta*, p. 27.

⁸ Rhys Davids, 141.

⁹ Kern, 99.

¹⁰ Rhys Davids, 57 f.; Monier-Williams, 427.

¹¹ *SBE* xiii. 298 f.

¹² *Ib.* p. 299.

¹³ *Ib.* pp. 299, 300.

¹⁴ *Ib.* p. 300.

¹⁵ *Ib.* pp. 298-324.

¹⁶ *Ib.* p. 301.

¹ *SBE* xiii. 301.

² *Ib.* p. 303.

³ *Ib.* pp. 305-310.

⁴ *Ib.* pp. 319-317.

⁵ Kern, 99-101.

⁶ *SBE* xiii. 331.

⁷ *Ib.* pp. 325-355.

⁸ *Ib.* p. 325.

⁹ *Ib.* p. 333.

¹⁰ *Ib.* p. 148.

¹¹ *Ib.* p. 145.

¹² *Karmavākyā, the Ritual of the Buddhist Priesthood*, tr.

B. Clough, 1831.

See also the 'Chinese,' 'Nepalese,' 'Siamese,' and 'Tibetan' sections of FESTIVALS AND FASTS.

LITERATURE.—This has been cited in the article.

J. H. BATESON.

FESTIVALS AND FASTS (Celtic).—**1.** The division of the Celtic year.—The division of the Celtic year and the position of its festivals were originally governed by agricultural processes. Probably at first the year was divided into two unequal parts, summer and winter. Later came the astronomical cycles—at first lunar (Plin. xvi. 95), then, as a result of the influence of the Roman calendar, solar. Two important facts must be borne in mind: (1) that, in Celtic belief, night preceded day, and that, in early Celtic literature, 'night' usually means a night and a day, with the result that every festival began on the previous night (Caesar, *de Bell. Gall.* vi. 18; Loth, *RCel* xxv. 116); (2) that the year began with winter—probably about mid-November, though later the winter festival began on November eve. When we first become acquainted with the Celtic calendar from Irish texts, we find a two-fold division—each half being again subdivided. The winter half (*geimhredh*) began with November on Samhain eve, i.e. Oct. 31, and was subdivided into two parts, the second beginning on Feb. 1; the summer half (*samhradh*) began with May and the Beltane feast, and also had its subdivision, its second portion beginning with Lugnasad on Aug. 1 (O'Donovan, *Book of Rights*, Dublin, 1847, p. liif.). There were thus four quarters, but these do not correspond to those beginning with the solstices and equinoxes. They begin each with a feast, three of which—Samhain, Beltane, and Lugnasad—can easily be traced. The February feast is now replaced by St. Bridget's day (Feb. 1): its pagan predecessor has left scant traces. It is unlikely that this definite subdivision existed in earlier times, as, indeed, the shifting of Samhain from mid- to 1st November suggests—in the Isle of Man it is still held on Nov. 12 (*FL* ii. [1891] 308)—and the arrangement is doubtless due to the analogy of the Roman calendar. But the influence of this calendar had the further effect of displacing some of the festivals. Thus, in Gaul, much of the ritual of Samhain was transferred to the calends of January, while there was a tendency to celebrate Midsummer day instead of Beltane as the summer feast, both being found with similar ritual over the Celtic area, and they are evidently twin halves of one festival. The influence of the Christian calendar, with its lists of feasts and saints' days, must also be taken into account, some of the ritual of the earlier pagan festivals now occurring as survivals on holy days within the range of the pagan festival periods. All these festivals being mainly connected with agriculture, magic as well as religion had its place in the ritual, the object of the magical acts being to promote fertility and to aid the power of the divinities or spirits of fertility.

2. Samhain (perhaps from *sam*, 'summer,' and *fuin*, 'sunset' or 'end' [Windisch-Stokes, *Ir. Texte*, Leipzig, 1880 ff., i. 757], though Stokes [*Urkelt. Sprachschatz*, Göttingen, 1894, p. 293] gives to **saman*- the meaning of 'assembly'), as a festival of the beginning of winter when blight and death were assuming their reign, naturally took account of that fact, and its ritual was intended to assist the powers of growth in their conflict with winter's death. But it had other aspects also, and a complete understanding of the festival can be arrived at only by studying early descriptions of the ritual or actual folk-survivals. With the growth of Celtic religion this feast seems to have gathered up into itself the ritual of certain lesser festivals. It is a festival of beginnings, like the New Year festivals of all primitive folk. Its ritual suggests also the

festival of earlier pastoral times, when the flocks and herds were regarded as themselves divine animals. It is also a harvest festival, as is Lugnasad in August; and, though harvest would be over before mid-November, some of the ritual may have been transferred to that date, especially if it had been associated with threshing rather than with the harvest-field. With the coming of Christianity and the adoption of the Roman calendar, the ritual of the festival was once more scattered over the other sacred days in winter.

(1) As a festival of beginnings, some of the ritual had reference to that fact. All fires having been extinguished, new fire was brought from the sacred bonfire (Keating, *Hist.*, Lond. 1866, pp. 125, 300), itself kindled probably by friction. Possibly the blazing Yule-log brought to the hearth at Christmas was originally derived from the Samhain rites, by being dislocated from them as Christmas festivities became more prominent. Merriment and feasting characterize the festival in Ireland (Windisch-Stokes, i. 205; d'Arbois, ii. 5), and this may also be traced in the Scots Hallowe'en customs. In other words, it was an orgiastic feast; this is clearly seen from the licentious customs of the calends in Gaul, denounced by the Church over a long period. Such licence always characterizes a festival of beginnings, when the evils of the past year are being ritually got rid of by various means. Rites of divination, forecasting the lives of the inquirers during the coming year, were also in evidence. The most common rite was for each person to throw a stone into the bonfire which was kindled at Samhain. Its position next morning indicated the fate of its owner (Brand, *Pop. Ant.*, London, 1899, i. 390; *Stat. Acc.* xi. 621). Perhaps in earlier times this rite was a casting of lots to obtain a human victim, while the memory of the slaying was long after transformed into a presage of death or misfortune within the year. Other rites of divination, such as those described in Burns' *Hallowe'en*, had an erotic character (Hazlitt, *Dict. of Faiths and Folklore*, London, 1905, pp. 297 f., 340).

(2) The lack of fodder led to the slaughter of cattle at this time, or rather at a date corresponding with Martinmas, which points to the earlier date of the festival in mid-November. This slaughter, like that of the Scandinavian 'Blót-mónath,' was sacrificial in character, and was followed by a feast on some of the animals. Within recent times in Ireland it was customary to offer one of the animals to St. Martin, the successor of some pagan animal-divinity in anthropomorphic form, and ill-luck followed the neglect of this rite (Curtin, *Tales of the Fairies*, Dublin, 1895, p. 72). This semi-religious slaughter dates back to the age when the animals were themselves divine. In this pastoral stage, perhaps associated with totemism, the annual slaying would be limited to one animal in each group; and, the animal being divine, the feast on its flesh was sacramental. If the slaughter had been more general from the first (as it certainly became in later times), it would be accompanied with rites intended to propitiate the divine animals, as in analogous cases elsewhere; but the festival would still be sacramental. The sacramental eating, the divinity of the animal, the gradual anthropomorphic tendency to give the animal-god a human form, and the transference of his personality to a later Christian saint, may be seen in the Irish legend of St. Martin (already associated with the slaying), which tells how he was cut up and eaten in the form of an ox (*RCel* vi. [1884] 254). Possibly the representation of the corn-spirit in animal form may have blended with the divinity of the animals slain at Samhain. Again, in Gaul, at the calends, as formerly at

Samhain, men wore the heads and skins of slaughtered animals in processions, doubtless in order to assimilate themselves further to the animal divinities by contact, as they had already done by eating. This custom was vigorously attacked by Church Councils and by individual preachers (see catena of passages in Chambers, *Medieval Stage*, Oxford, 1903, App. N; *PL* xxxix, 2001). In certain recent survivals in the Hebrides a youth dressed in a cow's hide paraded the village and brought a blessing to each house where a person or animal inhaled the fumes of a piece of burning hide carried by him (Chambers, *Pop. Rhymes*, Edin. 1847, p. 297). This custom, which may have taken the place of the carrying of the slain animal in procession, resembles the rite of hunting the wren (see art. ANIMALS, in vol. i. p. 532^b), which occurred at Christmas. But this, like the animal masquerades, may have been associated with Samhain in earlier times. Masquerading is still common among young people on Samhain in the Highlands, and in some parts of Britain dressing in animal disguise was associated with an autumn date (Hutchinson, *View of Northumberland*, Newcastle, 1778, ii. 45; Thomas, *RHR* xxxviii. [1898] 334).

(3) The agricultural aspect of the feast is seen first of all in the bonfire which was (and still is in Celtic and rural districts) lit on Samhain eve. The analogy of the Beltane and Midsummer fires shows that it was intended as a fire-charm to aid the power of the sun by virtue of mimetic magic, while, at the same time, this symbol was virtually the thing symbolized and conveyed its benefits. Hence the new fire was lit from the divine fire, blazing faggots were carried through the village, and the people jumped through the fire in order to be purified and strengthened by contact with the divinity. Numerous references show that various evil powers (perhaps blight and death), represented as demoniac beings or witches, were especially rampant on Samhain eve (*RCel* x. [1889] 214, 223, xxiv. [1903] 172; Joyce, *Soc. Hist. of Anc. Ireland*, 1903, ii. 556; O'Grady, *Silva Gadelica*, London, 1892, ii. 374; *Cymrodor*. vi. 176), and one of these references shows that they were particularly hostile to the crops and animals. They may have been conceived as combating the powers of light and growth, which were thus assisted by the bonfire. There are also traces of a traditional belief that sacrifice was offered to them. In Welsh folklore the people rushed off as soon as the fire was extinguished, to escape from the 'black sow' who captured the hindmost—perhaps a reminiscence of sacrifice (Rhys, *Celtic Folklore*, Oxford, 1901, i. 225), and early Irish literature refers to the tax of the year's corn and milk, and of two-thirds of the children born within the year, to the evil Fomorians on Samhain eve. Keating (*Hist.* 300) also speaks of a sacrifice to the gods, burned in the fire on Samhain eve. But, though the powers of blight may have been propitiated, it is not unlikely that the primitive slaying of a human representative of the corn-spirit or of some divinity of growth was later conceived as such a propitiatory sacrifice. The process of thought is difficult to follow, but it may have seemed natural that, since the divine fire acted magically upon the life of the sun, it would act also upon the power of the god or spirit who was consumed in it in human form. By dying, the divine life was renewed and strengthened (see Frazer, *Adonis*, 1906, p. 100). At the same time we must not overlook the fact that the powers of growth may themselves have come to be regarded as evil in Christian times, just as the corn-spirit was sometimes given a formidable aspect. The 'black sow' in the Welsh instance may have been an earlier animal embodiment of the corn-spirit,

which had come to be looked upon as more or less demoniac. At all events, the slaying of a human representative of the corn-spirit can hardly be kept apart from the victim slain at Samhain, more especially as harvest is late in several Celtic regions; while, to judge by folk-custom, the slaying was frequently connected with the threshing of the grain, rather than with the harvest-field (Mannhardt, *Myth. Forsch.*, Strassburg, 1884, p. 333 ff.). The slaying of the corn-spirit was probably derived from the similar slaying of the tree-spirit at the summer feast. The corn-spirit, like the latter, had also various embodiments—the last sheaf, an animal, or a human being; and all of these had powers both of quickening and of strengthening the fruits of the earth, cattle, and women, while there can be little doubt that part of the flesh was also eaten sacramentally (Mannhardt, 317 f.; Frazer, *GB* 2 ii. 288). Possibly, too, as the representative of the tree-spirit had once been a priest-king, so he who represented the corn-spirit may have been called a king also. This would account for the choosing of a mock-king, e.g. the king of the bean, at winter festivals (Hazlitt, 35; Chambers, *Book of Days*, Edin. 1863, i. 62). This and the presence of effigies of saints, which were carried in procession, their clothes distributed, and then finally burned (Chambers, ii. 492; Hazlitt, 131), form survivals, though somewhat apart from the date of Samhain, which are doubtless derived from the ritual of the corn-spirit, or perhaps that of the divine animal associated in earlier times with it. But, since the last sheaf representing the corn-spirit is usually called by some female name, 'the Maiden,' 'the Mother,' etc., this shows that the corn-spirit had originally been conceived as female—doubtless as a result of the fact that agricultural rites were first in the hands of women; while in survivals ultimately derived from Samhain rites a 'queen' or 'Yule's wife' is in evidence (Hazlitt, 97; Davies, *Mun. Records of York*, London, 1834, p. 270). With this we may also connect the fact that men disguised themselves as women at the calends. The increased power of the fairies—in Ireland the successors of gods of growth and fertility—on Samhain eve is easily explicable by the nature of the festivals, though they may have been sometimes confused with the demoniac powers. The vaguer corn-spirits doubtless became greater and more anthropomorphic divinities, and the slaying of one representative may have been changed to the slaughter of several victims, where death was also considered beneficial to vegetation. A similar evolution occurred in connexion with the vegetation spirit, while a holocaust of victims took the place of his representative. Doubtless among the rural people themselves the vaguer spirits and the older ritual still prevailed with little change. This substitution of several victims for one would account for the so-called sacrifice to the Fomorians, if they were aboriginal gods of fertility, and for the sacrificial cult of Cromm Cruaich, connected in one place with Samhain (see CELTS, V. 2). The gods of growth, evolved from these vaguer spirits, may well have been conceived as in conflict with powers of blight and death at this time, and this may have been ritually represented by a combat. The story of the battle of Magtured might then be regarded as based on a myth which told of this conflict, and which showed that, in spite of the apparent blight in Nature, the powers of growth could not be finally vanquished, but were victorious, like the Tuatha Dé Danann, at this battle.

(4) A yearly festival of the dead took place on Samhain eve at the beginning of winter, when the powers of growth were at their weakest, and when possibly a representative of the corn-spirit was slain. Hence this festival, like that of Lugna-

sad, may have been associated with the spirits of such victims. Or a festival associated with dying powers would easily become a feast of the dead generally, while the dead themselves were connected with the under-world god of fertility. In Scandinavia the dead have female spirit-guardians, *fylgjur*, identified with the *disir*, also females, living in the hollow hills and apparently earth-goddesses. The Celtic analogy is found in the *Matres*, also earth-goddesses. Christmas Eve was called *Módraniht*, or 'Mothers' Night' (Bede, *de Temp. Rat.* 15); and, as many aspects of the winter festival were dislocated and transferred to Christmas and at the same time christianized, it is possible that Samhain eve had, in pagan times, been the Mothers' Night. Earth-goddesses probably preceded an earth-god, and hence they received the dead into their keeping before the Celtic Dispater did so. Thus the season of earth's decay was also the time at which her children, the dead, were commemorated (see EARTH). Samhain eve would thus correspond to the Scandinavian *Disablot* held about this time—a festival of the dead and the *disir* (Vigfusson-Powell, *Corp. Poet. Bor.*, Oxford, 1883, i. 419). This Celtic festival has left survivals in modern folk-custom. In Ireland all the dead come out of their graves and visit the houses, where a good fire is left for them (Curtin, *Tales*, 157; *FL* iv. [1893] 359). The same belief and custom obtain in Brittany (Le Braz, *La Légende de la mort*², Paris, 1902, ii. 115). Thus the festival of the dead brings us back to the hearth, and it is not unlikely that the Yule-log was originally associated with Samhain, when new fire was kindled on the hearth, and that the libations poured on it were intended for the dead. The place of the two Christian feasts of All Saints and All Souls on Nov. 1 and 2 (the time of Samhain) remains to be explained. The first, of earlier origin, was doubtless intended to supplant the pagan festival of the dead. As it failed to do so, a Christian feast of all the dead was then originated to neutralize existing pagan rites (Frazer, *Adonis*, 253 ff.). In this it only partially succeeded, but it is perhaps due to Christian influences that the more friendly aspect of the dead has been largely forgotten, and that they are associated in popular belief with demons, witches, etc., whose power is great on Samhain eve, and who are perhaps the representatives of the old power of blight and death.

3. Beltane and Midsummer.—These two festivals being twin halves of one early summer festival, the object of which was to promote fertility in field, fold, and house, the ritual acts of both may be considered together.

The word *Beltane* was already a puzzle to early Irish philologists, who explain it as meaning (1) *bil tene*, a goodly fire, or (2) *bel díne*, because the newly-born cattle (*dine*) were offered to a god Bel (Cormac, in Stokes, *Three Irish Glossaries*, London, 1862, p. 9, s.v. 'Bel, Beltaine'; *Arch. Rev.* i. [1888] 232; cf. Joyce, *Irish Names of Places* 4, Dublin, 1901, i. 278; *RCel* xxv. [1904] 86). The latter derivation is followed by those who connect a Celtic god Bel or Belius with a borrowed Semitic Baal. No such god is known, however, unless Belenos, Belisama, be connected with Beltane, as some suppose. D'Arbois (ii. 243) postulates a god of death, Beltene, deriving the word from **beltu*, 'to die,' and makes the festival his day. But no such god is known, and the feast was one of life and growth, not of death. Stokes (*Three Irish Glossaries*, xxxv.) divides the word into **Belt-aine*, while its root is perhaps the same as that of the Lith. *balta*, 'white,' and the -*aine* is a termination as in *sechtnaine*, 'week.' In his *Urkelt. Sprachschatz*, 125, 164, he shows, however, that its primitive form was the composite **belo-te-p>niā*, from **belo-s*, 'clear' or 'shining,' the root of the divine name Belenos, and *te-p>nos*, 'fire' (O. Ir. *ten*). Hence Beltane would have some such meaning as 'bright fire.'

As at Samhain, the chief ritual act was the kindling of a bonfire by a spark from flint, or by friction from a rotating wheel (need-fire), frequently after the fires of the district had been extinguished. Cattle were driven through the fire or between two fires lit, as Cormac says, by Druids with incanta-

tions. By this means, viz. contact with the divine fire, they were preserved from disease. Survivals show that the festival was communal, since all the inhabitants contributed to the fire, while its religious side is seen in the fact that, within recent times, there was a service in church and a procession, and mayor and priest attended the fire. They represented the earlier local chief and pagan priest. The fire was sometimes lit round a tree, representing the vegetation spirit, or round a pole covered with greenery (the Maypole of later survivals); or a tree was cut and thrown into the fire (Hone, *Every-Day Book*, London, 1838, i. 849, ii. 595; Joyce, i. 216; *RCel* iv. [1879] 193). The people, probably clad in leaves in order to assimilate themselves to the vegetation spirit, danced sunwise round the fire to the accompaniment of songs or chants. The dance, imitating the course of the sun, probably was intended to assist it, for the livelier the dance the better would be the harvest. The fire being divine, the people crept through it to avoid disease and ill-luck, to ensure prosperity, or to remove barrenness. They ran through the fields with burning brands, or rolled blazing wheels over them, or sprinkled ashes from the fire upon them, or preserved charred brands till the following year. The tree itself was borne through the fields before being burned. The houses of the folk were decked with green boughs. All these rites had one end, viz. to ensure fertility through contact with the divine fire or the spirit of vegetation. As in the Samhain ceremonies, the fire represented and aided the sun; and, consequently, contact with the fire was equivalent to contact with the divine sun. Animals were sacrificed, probably as representatives of the spirit of vegetation or fertility. Among these was the horse, as is seen by Irish folk-survivals in which a horse's skull and bones were placed in the fire (Hone, ii. 595), or a man wearing a horse's head and representing all cattle rushed through the fire (Granger, *Worship of Romans*, London, 1895, p. 113 f.; for a legend of a speaking horse coming out of a mound at Midsummer eve and giving oracles, see Kennedy, *Legendary Fictions of the Irish Celts*, 1866, p. 135). Some of the flesh may have been eaten sacramentally, and some of it placed on the fields to fertilize them. In French Midsummer survivals, animals were burned, sometimes being enclosed in osier baskets (Bertrand, *Rel. des Gaulois*, Paris, 1897, p. 407; Gaidoz, *Esquisse de mythol. gauloise*, Paris, 1879, p. 21). Human victims seem also to have been burned in the fire, or otherwise slain. Thus, in a Perthshire survival, he who received a blackened portion of a cake, the pieces of which were drawn by lot, was called 'the Beltane earline' or 'devoted,' and a pretence was made of throwing him into the fire, and he was spoken of as dead (*Stat. Acc.* xi. 620); while in France he who stumbled in leaping through the fire was considered unlucky and devoted to the *fadets*, or spirits (Bertrand, 119). In earlier times such persons would be sacrificed. In other places gigantic effigies made of osier were carried in procession or burned (Mannhardt, *Baumkultus*, Berlin, 1875, pp. 514, 523).

Can the sacrifices to which these survivals bear witness be connected with the periodic Celtic sacrifices for fertility referred to by Casar, Strabo, and Diodorus, all perhaps borrowing from Posidonius, as Mannhardt (p. 532), followed by Frazer (*G.R.* iii. 319), has suggested? Human victims or animals were enclosed in large osier images at a quinquennial or yearly festival and consumed by fire. The victims were criminals or prisoners of war, the former usually guilty of murder; and Strabo (iv. 4. 4) says that the greater the number of murders the greater was the fertility of the land, probably meaning that where there were many murders there would be a larger available number of criminal victims for the sacrifice. In the osier images and in the animal victims of late survivals, we may trace a connexion with these rites, while the enclosing of the victims in osier cages may be connected with the custom of decking a person in greenery at the summer festival. In this case the person is a

representative of the spirit of vegetation. The Celtic holocausts were in origin more than sacrificial; they had originated in the custom of slaying annually one man who was an incarnation of the vegetation-spirit. Originally this man had been a priest-king who had all the powers of the vegetation-spirit, but in later times a surrogate took his place and was slain, though regarded for the time as a god. Gradually this slaying was looked upon as a sacrifice; hence it would naturally be thought that the benefits of the rite would be greater if the number of victims was increased. This would account for those great periodic holocausts, though elsewhere, as modern survivals show, the older rite must have continued as it was. The victim was burned in the fire—a sun-charm—and thus vegetation received beneficial effects from the victim himself and also from the fire in which he was consumed. At first the vegetation-spirit had been a tree-spirit which had power over growth, fertility, and fruitfulness (*GB²* i. 188 ff.). Hence a tree had a conspicuous place in the summer festival, and it had all the virtues of the spirit which it embodied. It was carried in procession, imparting these virtues to fields and houses; branches were placed over houses to obtain them by contact, the tree was burned as a method of slaying the spirit, or it was set up in the village for a year, so that its presence might bestow blessing, and was then burned at the next festival (Mannhardt, 177; *GB²* i. 203; Brand, *Pop. Ant.* i. 222 and *passim*; Hone, ii. 595). Among the Celts, with whom the oak was specially sacred, that tree may have been used in the ritual, since it, above all, represented the spirit of growth and vegetation. Here it is natural to connect the Druids' rite of cutting the mistletoe with the burning of the sacred tree. Pliny (*H/N* xvi. 249 ff.) says that it was cut on the sixth day of the moon, though he does not specify the time of the year; but magical plants, including mistletoe, are frequently gathered on Midsummer eve in order to be effective, and it is far from certain that he is reporting all that the rite entailed. It may well have been that the mistletoe (called in Gaelic *sugh an daraich*, 'sap of the oak') was culled because it was held to represent the life of the tree, which could not be cut down and burned till its life was secured, in accordance with a wide-spread belief that the soul or life of man or god can be placed outside himself for safety and that he will die if any one secures it (MacCulloch, *CF*, London, 1905, ch. 5). But, as survivals, in which a human effigy and a tree are burned together, show, a human representative of the vegetation-spirit was brought into close connexion with the tree and was also slain (Mannhardt, 315 ff.). The vegetation-spirit was given, now a theriomorphic, now an anthropomorphic form—hence it could be represented by beast or man, but in either case the tree itself remained as a constant factor in the ritual. Hence the doubling of the tree-spirit's incarnation. Thus the gathering of the mistletoe secured at once the life of the tree and that of the beast or mistletoe who was also slain. Possibly the oxen slain at the mistletoe rite may have been theriomorphic embodiments of the vegetation-spirit, though, as a rule, a human embodiment was found; but at this time human sacrifice had been prohibited in Gaul. Frazer has, therefore, suggested that the myth of Balder slain by the mistletoe was derived from actual ritual in which the mistletoe was plucked before the human incarnation of the vegetation-spirit could be slain (*GB²* iii. 345). Thus in the primitive Celtic summer ritual, the spirit or god of vegetation, the tree, and the animal or human victim were one; their life was in the mistletoe; they could not be slain until it was plucked. This done, they were burned in the fire which represented the sun, the visible power of life and growth. Hence both fire and slain god had fertilizing power. Flames, smoke, burning brand, ashes, and pieces of the victim aided whatever they touched, purifying, strengthening, fertilizing. Hence people leapt through the fire, or passed their cattle through it, or believed that the fire or smoke fertilized their fields, or carried brands through them, or sprinkled them with ashes, or buried part of the victim in them, or preserved the brands in their houses. Probably part of the victim was eaten sacramentally—a rite to which Pliny may refer when he speaks of the Celtic belief that to eat human flesh was considered most wholesome (*H/N* xxx. 1). The virtue of fire and victim was magico-sacramental. Through them, men, animals, and vegetation were brought into touch with the divine spirit. And in like manner fire and slain victim reacted beneficially upon the gods or spirits whom they represented, the fire upon the sun, the dying god upon the god who lived again. From such vegetation-spirits the greater Celtic gods of growth were probably evolved.

The blazing wheel, rolled down a slope or through the fields, imitated the progress of the sun, assisting it and also benefiting the crops. Such an imitation of the sun's motion is found in other rites, e.g. circumambulating house, cattle, or crops with fire in the direction of the sun (*deiseil*), with the same intention of benefit to them. Here, too, we see the origin of the common Celtic practice of walking *deiseil* round some object on any important occasion. Originating in the idea that to imitate the action of the sun is beneficial, it was held that to do so brought good luck and repelled evil influences. Thus in the Cuchulain cycle, when Medb is setting out for the war, her chariooteer makes her chariot describe a right-hand turn (*deiseil*) to repel evil omens (*Leabhar na hUidhre*, 55). In late survivals the *deiseil* action occurs in manifold forms. By a further process of thought, it was believed that the blazing wheel in its course carried off evils from the community, just as, in all probability, evils were laid on the slain divine representative (Hone, i. 346; Hazlitt, ii. 346), whether animal or human (see CIRCUMAMBULATION, PRAYER WHEELS).

Thus the two chief rites of the Beltane and Midsummer festivals, as also those of Samhain, were mutually complement-

ary. The vegetation-spirit, slain as tree, animal, or man, died that he might live, and his flesh quickened the energies of earth and man. So, too, the blazing fire assisted the life of the powers of light and growth embodied in the sun, and in doing so aided both man and beast and the earth and vegetation. All these rites survived with little change into Christian times and were vigorously combated by the Church (d'Achéry, *Sapit*, Paris, 1655–67, v. 210). Again, by associating the pagan Midsummer feast with the festival of St. John Baptist, or the pagan rites with the services and ritual of the Church, an attempt was made to modify their sheer paganism. But in neither case was it effectually stifled.

It was usual to roll 'Beltane cakes' down a slope—again in evident imitation of the sun's action; but in some cases the luck of the owner of the cake was denoted by its remaining whole or breaking—if it broke he would die within the year. Perhaps we may trace here an earlier selection of a victim by lot, as in the case of the lot by the blackened fragment of cake. In another survival, pieces of such a cake were given to unnamed friendly powers and to animals hostile to the flocks (Pennant, *Tour in Scotland*, London, 1774, i. 97). If this was done in the primitive pagan rite, there was a propitiation of benevolent and hostile powers—an example of the double outlook of all primitive religion. But probably in their earliest use the cakes were sacramental in character, and eaten by the folk, as in similar Teutonic instances (Grimm, *Teut. Myth.*, 1880–88, iii. 1239). As moisture was necessary for the growth of the crops, magical methods of obtaining it were in use at both the festivals. Sacred wells were visited, and rain charms performed with their waters. Hence such wells were deemed to be specially efficacious in other ways at these times, and people visited them for healing and other purposes (Hazlitt, i. 38, ii. 340; *New Stat. Acc.*, Wigton, 1834–44, p. 208). The customs of bathing in May dew and bathing in a river at Midsummer were originally connected with the magical methods of producing moisture. There was also a dramatic representation of the conflict between the powers of growth and those of blight, or between summer and winter, with the victory of the former at this period. Traces of this ritual combat are found all over Europe, and notably so in the combat of the forces of the Queen of May with those of the Queen of Winter on Laa-Boaldyn (Beltane) in the Isle of Man (*GB²* ii. 99; Grimm, ii. 765; Moore, *Folk-lore of Isle of Man*, London, 1891, p. 112). These combats had doubtless the intention of aiding the actual powers of growth; and certain myths, e.g. that of the Tuatha Dé Danann vanquishing the Firbolgs on May-day, and, in Wales, that of the fight of Gwythur with Gwyn for the possession of Creidylad, probably were based upon the ritual. The presence of the May-king and May-queen in popular survivals, and the fact that their pagan predecessors were incarnations of male and female spirits of fertility or vegetation, suggest that the 'sacred marriage' was also part of the summer ritual. In worldwide agricultural rites the symbols or actual human representatives of these spirits or divinities were united temporarily, the object of the union being to promote the fertility of the soil through mimetic magic (*GB²* ii. 205). Probably a considerable amount of general sexual licence for the same magical end occurred at the same time.

4. Female cults of fertility.—At the winter and summer festivals a divine victim—the king-priest or his surrogate—was slain, in order to aid the processes of growth and fertility. But, as Celtic divinities and spirits were once mainly female, and as the processes of agriculture were once in the hands of women, the rites out of which these elaborate festivals sprang were doubtless also at one time confined to them. The divine victim would then be a female—the priestess or her surrogate—representing a female divine being.

Certain survivals point in this direction. The slaying of a female representative of the spirit is suggested in the name *cailleach bealtine*, 'Beltane carline' or 'old woman,' applied to the devoted person in the Highland survivals (see above, 840^b). Though this person was a male, the name shows that in earlier times the victim was a woman. In winter festivals derived from Samhain, men masqueraded as women (Chambers, *Med. Stage*, ii. App. N); in local observances of St. Catherine's Day, Nov. 25, a 'queen' was chosen by girls; 'Yule's wife' as well as 'Yule' had her place at the Christmas pageants (Hazlitt, i. 97; Davies, *Mun. Rec. of York*, 270). Again, at the summer festival, the May-queen had frequently in survivals a more prominent place than the May-king. In both cases such 'queens' were the incarnations of a female spirit of fertility, an earth-goddess or vegetation-spirit, and were slain by the women who practised the cult. And if, as is probable, the witch orgies are remains of primitive female cults, the special activity of witches on Beltane eve, especially on hills which were formerly the site of worship (Grimm, iii. 1051), may also point in this direction. Later, gods took the place of goddesses, priests of priestesses, and male victims were accordingly slain. But sporadically the female cults probably still held their ground. This may explain some classical notices of female worship on Celtic ground. Strabo (iv. 4. 6) mentions sacrifices paid to native goddesses, whom he calls 'Demeter and Kore,' on an island near Britain. The cult resembled that of the chthonian goddess at Samothrace, *i.e.* it was a cult of fertility in which female divinities were worshipped. These divinities may still be represented in the sheaves of corn called the Old Woman and the Maiden, the corn-spirits of the past and the future year. The seed of the latter was mixed with next year's seed-corn, that the life of the goddess might pass into the seed sown (Frazer, *GB*² ii. 171 ff.). Probably the goddesses were once represented by actual personages, whose blood was used to fertilize the seed-corn. Such a rite may underlie Strabo's account of the Namnite women who worshipped Dionysus on an island at the mouth of the Loire, which no man might visit (iv. 4. 6). Yearly they unroofed the temple and the same day re-roofed it, each woman bearing a supply of materials; but she who dropped her load (and this always happened) was torn in pieces and her remains carried round the temple with wild cries. Dionysius Periegetes (v. 570) says the mysteries took place at night in honour of earth-goddesses, with a great clamour, and that the women were crowned with ivy. The whole reference is obscure, but it might be possible to connect it with rites of fertility, if the flesh of the victim was carried to the mainland and there used to fertilize the soil or the seed-corn. This assumes that she was slain as the incarnation of divinity. Perhaps Strabo was mistaken in saying that a god was worshipped; the cult may have been that of a goddess, as Dionysius reports. Another cult is reported by Pliny (xxii. 1) as occurring among the Britons. In it nude women stained with woad took part. This ritual, which may be connected with that of which the Lady Godiva procession is a survival (Hartland, *Science of Fairy Tales*, London, 1891, p. 84 ff.), is again suggestive of agricultural magic, in which nudity is essential to fertility. The same purpose is effected by dressing in foliage, thus effectively personating the spirit of vegetation, and this may explain why the Namnite women were crowned with ivy, and also why, as Diodorus reports (xxxii. 13 [ed. Dindorf, Paris, 1842, ii. 499]), sacrificial victims were crowned with leaves. The latter custom might

be an extension of the more primitive one. Just as sporadically the cults of women held their ground, so earlier goddesses of fertility sometimes remained even after the divinities or spirits of fertility and growth, of corn and vegetation, had been conceived as male. The image of a goddess, called by St. Gregory of Tours Berecyntia (probably a native goddess? Brigid) assimilated to Cybele under this name), was borne through the fields and vineyards, on her festival and in time of scarcity, while the worshippers sang and danced before it (*PG* v. 1463; Greg. Tours, *de Glor. Conf.* 77; Sul. Sev. *Vita S. Mart.* 9). Such a lustration of the fields with an image in order to fertilize them is found in many regions (cf. the procession of the Germanic Nerthus [*Tac. Germ.* 40]), and we have already seen that the tree representing the vegetation-spirit was similarly borne through the fields, and probably the image has here replaced such a divine tree. The practice continued even among Celtic religious communities, either with the image of a saint or with his relics (Adamnan, *Vita Columb.* ii. 45). The washing of the image after the lustration—probably as a rain-charm—is not referred to in the local Gaulish instance, but was commonly used elsewhere; hence it may be assumed that it occurred, since on Celtic ground the washing of images of saints for that purpose frequently took place.

5. **Lugnasad.**—The first day of August, or more probably in earlier times some day in mid-August, occurring midway between Beltane and Samhain, was observed as a festival. It began the autumn or harvest-season, and was probably itself a harvest festival associated with the offering of firstfruits, though it is doubtful whether, in Britain and Ireland at least, the harvest would be ingathered by August 1. This points to mid-August as the earlier date of the festival, while, as we have seen, part of the ritual of the harvest festival passed to the Samhain feast. One name of the day, *Brón Trogain*, is explained as 'the earth is afflicted or under fruit,' *Trojan* being a name for the earth ('Wooing of Emer,' *Arch. Rev.* i. 232; O'Donovan, liii.). The day was dedicated among the Celts, as the corresponding Lammas among the Anglo-Saxons, to a sacrifice of the fruits of the soil (Vallancey, quoted by Hone, i. 1063). But the day was associated with the god Lug; hence its Irish name, *Lúgnasad*, in Scots Gaelic *Lùnasa*, in Manx *Laa-Lhuans*. Cormac (p. 99) explains Lugnasad as 'a festival or game of Lug mac Eithenn, which was celebrated by him in the beginning of autumn.' But the Rennes Dindsenchas (*RCel* xvi. [1895] 51) says that Lug's foster-mother Taitliu was buried on that day, and that Lug directed an assembly and games to be convened then as a yearly memorial of her at her grave-mound. This may be a later explanation of the slaying of the corn-spirit in a human representative. In primitive times, when agriculture was in the hands of women, the victim would be a female, later euhemerized as Taitliu, perhaps herself at one time regarded as the corn-goddess evolved from an earlier corn-spirit. In other parts of Ireland, as at Carman in Leinster, the festival was associated with the death of a woman Carman who had evil designs upon the corn of the Tuatha Dé Danann, but a variant made it commemorative of the death of a king, Carman (*RCel* xv. [1894] 313 f.). This may suggest different conceptions of the personality of the corn-divinity, now a goddess, now a god, the one having female, the other male representatives; while, in the case of the god, the male victim may have been regarded as a king, on the analogy of the representative of the spirit of vegetation. When the festival, as at Taitliu, was further associated with Lug, it would be easy to

connect the goddess Taitiu with the god, in the relation of foster-mother, as the euhemerized myth sets forth. The association of Lug, probably a sun-god, with the festival is also suggestive of the victory of the powers of light and growth over those of blight, as evidenced by a plentiful harvest. The people rejoiced in presence of the victorious god. Bonfires may have been lit in honour or in aid of the sun-god, and the magical cult of the waters was also in evidence. Cattle were swum through a pool or river so that they might live through the year, and in recent times in the Isle of Man bottles were filled with the water of sacred wells (Vallancey, quoted by Hazlitt, ii. 340; Rhys, *Celtic Heathendom*, London, 1888, p. 422). Besides this agricultural aspect, the local assemblies at Lugnasad had also their social side. These assemblies were fairs at which horse-races took place—Lug being the introducer of such races (*Leabhar Laigheach*, 10, 2)—while marriages were also arranged. Men may have been more inclined to enter upon wedlock when their garners promised to be full. But it is also possible that behind this lies an earlier promiscuous love-making as a result of the frenzied festival gladness, or with the object of magically assisting the fruitfulness of the soil. Possibly, too, the rite of the divine marriage was also a part of the festival proceedings. At all events there are hints that it was connected with Lug's marriage, though the texts explain this as his 'wedding the kingship' on the occasion of his being made king after the battle of Magtured (Rhys, 414)—a phrase which may be an allegorical method of stating what was ritually enacted, viz. the wedding of the divine king, the incarnation of Lug, who received the kingdom by virtue of his marriage with a daughter of the royal house, in accordance with the laws of female succession or the matriarchate. In another text this allegorical interpretation is more plainly seen, for here the kingdom or sovereignty of Erin belongs to an actual though mysterious queen who is found in a magic palace with Lug (O'Curry, *MS Mat.*, Dublin, 1861, p. 618). For this reason Rhys explains *nasad*, not as Cormac = 'festival,' but as 'a wedding,' the word perhaps having the same origin as Lat. *nexus* (*op. cit.* 415). The proper observance of Lugnasad, like that of the festival at Carman held on the same day, though not apparently in connexion with Lug, produced plenty of milk, grain, and fruit, as well as general prosperity and freedom from disease; but evil certainly followed any neglect of it. We cannot doubt that the seed of the last sheaf, representative of the corn-spirit, was preserved to mix with the next year's grain, in order to increase its fertility by contact with the divine cereal, while the cattle were made to eat straw for the same purpose; or that the human incarnation of the corn-spirit was slain, and his blood or flesh mixed with the grain for the same purpose, or eaten by the worshippers. To neglect this rite would cause a less bountiful harvest, and from this thought may have sprung the wider ideas about observance or neglect of the festival itself. Though Taitiu is mentioned as the place where 'all Ireland' met to celebrate the feast, this is certainly an exaggerated way of describing many such central gatherings, since we know of others held, e.g., at Carman and Cruachan. Probably the gathering of 'all Gaul' at Lugudunum, 'town of Lugus' (Lyons), may be similarly explained. In this case the gathering on August 1, originally in honour of Lugus and of the same nature as the insular Celtic Lugnasad, was held in honour of Augustus, and was called, after his name, the Feast of Augustus. This still survives in Welsh *Gwyl Awst*, the August, or, more probably, the Augustus festival, proving that the romanizing of

the native feast had spread to Britain. Similarly the christianizing of the pagan offering of first-fruits has issued in the Lammas customs. But relics of the earlier pagan rites still mark the modern observance of the day.

6. These greater periodic Celtic festivals may be regarded as the final development of village rituals for fertility at certain times throughout the year, which were more or less liable to variation. The festivals concerned the anthropomorphic divinities of growth, and were apparently held as central gatherings. But side by side with them the older village rituals may have continued. How far the folk associated the latter with such anthropomorphic divinities is unknown, but they may simply have concerned themselves with the cult of the older spirits of fertility, of vegetation, of the corn. In any case, no strict line can be drawn between the festivals and the village rituals. Their central purpose was the same, though the festivals may have extended their scope; and what we know of the ritual of the festivals constantly recalls that of popular survivals of the village cults. The ruder aspects of such rituals have been held to be pre-Celtic in origin (Gomme, *Ethnology in Folklore*, London, 1892, p. 30 ff.). That the pre-Celtic peoples had such cults cannot be doubted, but everything goes to show that Celtic institutions had emerged out of a savage past, that much in the ritual of the Celts was rude and cruel, and that, if they accepted aboriginal cults, it was only because such cults were already familiar to themselves.

See also artt. CALENDAR (Celtic), CELTS.

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FESTIVALS AND FASTS (Chinese).—The Chinese work *Ts'ing-Kwei*, 'Regulations of the Priesthood,' contains instructions for the observance of all festivals and fasts throughout the year. They are [Jan. 1912] as follows :

1. National.—(1) The Emperor's birthday. The festival commences three days before and continues for three days after. It is called *Sheng-tsie*, 'sacred festival.' (2) The Empress's birthday. (3) The day of receiving an Imperial message at a monastery. (4) Four monthly feasts—at the new, and full moon, the 8th, and the 23rd days of the month. They are called *Kin-ming sū-chai*, 'the four feasts illustrously decreed.' (5) Anniversaries of Emperors' deaths, of the present dynasty only.

2. Celestial beings.—(1) Day of worshipping Devas. The authority for the observances rests on *Kin-Kwang-ming-king*, 'the bright sūtra of golden light.' (2) Eclipses of sun and moon, the celestial bodies being addressed, in the services, as Bodhisattvas (*q.v.*), and the power of Buddha evoked to deliver them. (3) Sacrifice to the moon on the 15th day of the 8th month, this being the moon's birthday. (4) Prayer for fine weather, to various Buddhas. (5) Prayer to Wei-to, protector of the Buddhist religion. If supplies at the monasteries fail, Wei-to is appealed to to replenish them. (6) Birthday of Wei-to, on the 3rd (or 13th) day of the 6th month. (7) Birthdays of the divine protectors of monasteries : (a) *Hwa-kwang*, on the 28th day of the 9th month; (b) *Lung-wang*, 'dragon-king'; (c) *Kuan-ti*, 'god of war,' on the 13th day of the 5th month, though the 24th day of the 6th month is the date in the national annals. (8) Birthdays of the kitchen-god, on the 24th day of the 6th month, the 3rd of the 8th, and the 24th of the 12th.

3. Buddhas and Bodhisattvas.—(1) Birthday of Mi-li Fo (Maitreya Buddha), 1st day of 1st month. (2) Anniversary of Sākyamuni's entrance into Nirvāna, 15th day of 2nd month. (3) Birthday of 'Kwan-shi yin p'u-sa,' or Avalokiteśvara (*q.v.*), 19th day of 2nd month. (4) Birthday of 'P'u-hien p'u-sa,' or Samantabhadra, a fictitious Buddha of northern Buddhism, 21st day of 2nd month. (5) Birthday of the female Buddha, Chun-ti, 6th day of the 3rd month. (6) Birthday of 'Wen-shu p'u-sa,' or Mañjuśrī Bodhisattva, 4th day of the 4th month. (7) Birthday of Sākyamuni, 8th day of the 4th month. (8) Birthday of 'Ta-shi-chi p'u-sa,' 1st day of the 7th month. This Bodhisattva, with Kwan-yin and Amitābha, are 'the three sages of the West.' (9) Birthday of Ti-tsang p'u-sa, 30th day of the 7th month. (10) Birthday of Yoshi Fo (the Buddha who instructs in healing), or Bhaisajyaguru Buddha, 30th day of the 9th month. (11) Birthday of O-mi-to Fo, or Amida, Amitābha Buddha, 17th day of the 11th month. (12) Anniversary of elevation of Sākyamuni to the rank of Buddha, 8th day of 12th month.

4. Characters in Chinese Buddhist history.—(1) Death of Pochang, 19th day of 1st month. (2) Death of Hwei-yuen, a founder of the Tsing-tu school, 6th day of 8th month. (3) Death of Tausien, a founder of the discipline school, 3rd day of 10th month. (4) Anniversary of death of Bodhidharma (Ta-mo), the first of the six patriarchs, 5th day of 10th month. (5) Death of Hien-shen, founder of the school bearing his name, 14th day of 11th month. (6) Death of Chi-k'ai, founder of the T'ien-tai School, 24th day of 11th month.

5. Supplemental anniversaries.—(1) First day of the year, special worship. (2) End of winter, Kiai-tung, 15th day of 1st month. (3) Birthday of Sakra, 9th day of 1st month. (4) Birthday of Yo-wang p'u-sa, medical king and Bodhisattva, 15th day of the 4th month. (5) Commencement of summer, 16th day of 4th month. (6) Yü-lan-p'en, ceremony for feeding hungry ghosts, 15th day of 7th month. (7) End of summer, 16th day of 7th month. (8) Birthday of the Bodhisattva Lung-shu, or 'Dragon-tree,' 25th day of the 7th month. (9) Birthday of the ancient Buddha Jan-teng, 'Light Lamp' (Dipamkara Buddha), whose disciple, in a former *kalpa*, Sākyamuni was, 22nd day of 8th month. (10) Commencement of winter (Li-tung), 15th day of 10th month. (11) Birthday of the Bodhisattva Hwa-yen, 29th day of the 12th month. (12) Winter solstice ; special worship.

In this popular calendar, the *Ts'ing-Kwei*, no mention is made of anything astronomical. The Buddhists have arranged their calendar of festivals and fasts to suit the Chinese months¹ (see CALENDAR [Chinese]).

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FESTIVALS AND FASTS (Christian).—I.
Days of weekly observance.—The week of seven days was taken over by Christians from the Jewish Church with a change in the sacred day—the first, the day hallowed by Christ's resurrection, occupying the place of the seventh.

(a) The observance of the *first day of the week*, as the day when Christians met together specially for 'the breaking of the bread,' is already noted in the NT (Jn 20^{19, 26}, Ac 20⁷, 1 Co 16²). In the *Epistle of Barnabas* (end of 1st cent.) the words

¹ J. Edkins, *Chinese Buddhism*, London, 1880, pp. 205, 212.

occur (ch. 15): 'We keep the eighth day for rejoicing, in which also Jesus rose from the dead.' The *Didache* (early in 2nd cent.) contains the passage (ch. 14): 'On the Lord's own day (*κατὰ κυριακὴν δὲ Κυπλὸν*) gather yourselves together and break bread and give thanks.' Ignatius in his *Ep. to the Magnesians* (same period) speaks (ch. ix.) of those who had been converted from Judaism as 'no longer observing Sabbaths, but fashioning their lives after the Lord's Day, on which our life (he says) also rose through Him.' The latter passages seem to fix the meaning of 'the Lord's day' (*ἡ κυριακὴ ἡμέρα*) in Rev 11¹⁰. Justin Martyr's description of the worship of Christians on the 'day of the sun' is well known (*Apol.* i. 67).

(b) From very early times *Wednesdays and Fridays* were observed by Christians as half-fasts—*semijeiunia* (*Tert. de Jejun.* 13), so called because they were not prolonged beyond the ninth hour, i.e. the middle of the afternoon. They are mentioned in the *Didache* (ch. 8): 'Let not your fasts be with the hypocrites, for they fast on the second and fifth day of the week, but ye shall fast on the fourth day and on the Preparation' (*παρασκευή*, see Mk 15⁴²). The allusion is to the Jewish weekly fasts referred to in Lk 18¹². In the *Shepherd of Hermas* (1st half of 2nd cent.) (*Simil.* v. 1) the author speaks of himself as fasting and holding a 'station.' This word, which is explained by Tertullian (*de Orat.* 19) as a military term implying that Christians were then specially on guard, is his name for the two weekly fasts (*de Jejun.* 2 and 14). Clem. Alex. (*Strom.* vii. [PG ix. 504]) also mentions these fasts, but without using the word 'station.' The fasts of Wednesday and Friday are still continued in the East; in the West, Friday alone, as a rule, is so observed. These days were also marked by assemblies for worship (*synaxes*). In Africa at the end of the 2nd cent. the Eucharist was celebrated as on Sundays (*Tert. de Orat.* 19); and this was also the case in Jerusalem, except during Lent, in the 4th cent. (Etheria, *Peregrin.* iv. 3); but at Alexandria (Socrates, *HE* v. 22) and at Rome (Innocent I., *Ep. ad Decent.* 4 [PL xx. 556]) at this latter date the service was non-liturgical.

(c) There was a tendency at first, as might be expected, among Christians of Jewish race to continue the observance of *Saturday* (the Sabbath); but this practice came to be regarded as a mark of Judaizing (Col 2¹⁶; Ignat. *ad Magn.* ix., *Ep. to Diognetus*, 4 [c. 150]). We do not hear again of any observance of Saturday until the 4th century. It then in the East had become a day of worship, generally eucharistic, and bore a festal character, fasting being forbidden on it, except on Easter Even (Counc. of Laod. 16 and 49 [Mansi, ii. 567, 571]; *Apost. Const.* v. 14, 20, vii. 23 [ed. Funk]; Basil, *Ep.* 93 [PG xxxii. 483]). In the West, on the contrary, except at Milan, Saturday became a day of fasting and was non-liturgical (Aug. *Ep. xxxvi.*, liv. [PL xxxiii. 137, 201]). Probably the Saturday fast originated in the custom, which arose as early as the time of Tertullian, of occasionally prolonging the Friday fast to the following day. This practice is called by him 'continuare jejunum' (*de Jejun.* 14); subsequently the word *superponere*, regarded as a literal tr. of *ὑπερβάσαι*, was applied to it (Victorinus, *de Fab. Mundi* [end of 3rd cent.; PL v. 304, 306]; Counc. of Elvira [324], canons 23 and 26 [Mansi, ii. 9, 10]).

2. Lent and Easter.—Our Lord's death and resurrection took place about the time of the Passover. It was inevitable, therefore, that the Apostles, who were Hebrews, and their converts, who at the first were of the same race, should attach a new Christian significance to the ancient festival. There seems to be an intimation of this in 1 Co. The letter was written after a winter, yet before

Pentecost (16⁸–8), therefore about the Passover season; and in it (57) St. Paul speaks of Christ as our ‘Pascha [here = Paschal victim] which hath been sacrificed.’ It is on the occasion of the early dispute about the time of its celebration that we have the first historical notice of the Christian Pascha. Polycrates, Bishop of Ephesus, and Irenaeus, Bishop of Lyons, in their letters to Victor of Rome (last decade of 2nd cent.) trace the Quartodeciman custom of proconsular Asia back to Polycarp († 155), who claimed for it the authority of St. John. The custom of Rome is traced by Irenaeus up to Bishop Xystus (c. 120), further than whom apparently the tradition did not go (Euseb. *HE* v. 24).

3. Lent.—(a) Easter never stood alone; it came as a day of rejoicing after a fast which commemorated the death and burial of Christ. The word ‘Pascha’ for the first three centuries signified not Easter, but Good Friday (*Tert. adv. Jud.* 10; *de Bapt.* 19); and this meaning was supported by a singular notion that it was derived from πάσχω (Iren. iv. 10 [*PG* vii. 1000]; Lact. iv. 26 [*PL* vi. 531]). The fast, to which at first more importance was attached than to the festival which followed, was not of long duration. Irenaeus, in his letter to Victor (mentioned above, 2), alludes to different usages as prevailing in his time, and long before (πολὺ πρότερον). ‘Some think,’ he writes, ‘they ought to fast one day, others two, others even more: others reckon the period as 40 hours day and night.’ The 40 hours may be illustrated by passages from Tertullian (*de Jejun.* 2, 13 [*PL* ii. 1006, 1023]), in which he speaks of the custom of fasting during the days ‘when the bridegroom is taken away’ (*Mt* 9¹⁰), i.e. the period from Good Friday evening to Easter morning. In Alexandria, in the middle of the 3rd cent., we are informed that some fasted during the whole week before Easter Day, others for shorter periods, and that the fasting varied in degree of rigour (Dion. Alex. *Letter to Basilides*, in Feltoe, *Dionysius of Alexandria*, Cambridge, 1904, p. 101 f.).

(b) The mention of a Lent of forty days (*Quadragesima*, τεσσαρακοστή) first occurs in the fifth canon of the Council of Nicæa (325) (Mansi, ii. 669); and, the reference being only a note of time (πρὸ τῆς τεσσαρακοστῆς), a well-established custom is implied. The period from henceforth is frequently mentioned as a time of preparation of catechumens for baptism, for the discipline of penitents, and generally of spiritual retreat for Christians. Such exercises naturally involved fasting; but the practice varied in different countries. See, further, FASTING (Christian), II. 2.

4. Holy Week (*Major or sancta Hebdomas*, ἡ ἑβδομὰς μεγάλη ῥάτια).—(a) *Palm Sunday* (*Dominica in Palmis*, ἡ κυριακὴ τῶν βατῶν).—The procession of palm-bearers in memory of Christ’s triumphal entry into Jerusalem six days before His passion, from which the title of this Sunday is derived, took its origin in Jerusalem. Etheria (*Peregrinatio*)¹ relates how the whole Christian community there went on the evening of this day to the Mount of Olives, where a religious service was held, and thence returned home in procession carrying branches of palm or olive and singing, ‘Blessed is he that cometh in the name of the Lord.’ The ceremony was not introduced into the West until much later. Isidore of Seville (early in 7th cent.) is acquainted with the name ‘Dies palmarum,’ but

¹ The *Peregrinatio Etheriae* is a MS discovered by I. F. Gamurrini at Arezzo, and published by him in 1887. It is an account of a pilgrimage to Jerusalem, addressed by a Spanish nun to her sister in religion. Her name was at first wrongly supposed to be Silvia (see Duchesne, *Christian Worship*⁴, p. 490). An ed. of the *Peregrinatio*, with an Eng. tr. by Bishop Bernard, 1891. The portions relating to the order of church offices at Jerusalem with a tr. are given in Duchesne, Eng. ed.

not with the procession (*de Offic. Eccl.* i. 28 [*PL* lxxxiii. 763]). The *Gelasian* and *Gregorian Sacramentaries* also have the name; but no service for the blessing of palms or for the procession is mentioned until the second half of the 9th cent. (Amalarius, *de Off.* i. 10 [*PL* ev. 1008]).

At an earlier period a rite of general observance on Palm Sunday was the ‘traditio symboli,’ the imparting to the catechumens who had been under instruction during Lent of the words of the Creed for the first time. This ceremony formed the chief characteristic of the Sunday next before Easter in service-books in which the name Palm Sunday is unknown. Thus in the *Sacramentarium Galllicanum* and the *Missale Gothicum* (ed. Muratori) the service for the day is called ‘Missa in Symboli Traditione.’

(b) *Maundy Thursday* (*Feria v. in coena Domini*, ἡ ἅγια καὶ μεγάλη πεμπτή).—Our Lord’s institution of the Eucharist on the day before He suffered is commemorated in the liturgical epistle taken from 1 Co 11, in all the Western Service-books and in the Greek rite.¹ In Africa on this day the Eucharist was partaken of after the evening meal, contrary to the usual requirement of fasting communion, in order to reproduce the circumstances of the institution. The 3rd Council of Carthage (397), can. 29, exempts even the celebrant on this one occasion from the rule of fasting: ‘Ut sacramenta altaris non nisi a jejunis hominibus celebrantur, excepto uno die anniversario quo coena Domini celebratur’ (Mansi, iii. 885). St. Augustine (*Ep. liv. 7 ad Januar.* [*PL* xxxiii. 204]) refers to the practice, and gives as an additional reason for it the custom of bathing on this day in preparation for Easter, which he deemed incompatible with fasting: ‘quia jejunia simul et lavaca tolerare non possunt.’ The Trullan Council (680), can. 29, expressly cancelled the exception allowed by the Council of Carthage, and made the rule of fasting communion absolute (Mansi, xi. 956).

Other features of this day were the reconciliation of penitents (Innocent I., *Ep. ad Decent.* 7 [*PL* xx. 559]), and the consecration of the holy oils for baptism, confirmation, and the unction of the sick (Isidore of Seville, *de Off.* i. 29 [*PL* lxxxiii. 764]). The latter rite is still retained in the Latin Church. The feet-washing of inferiors by superiors which, being known as the ‘mandatum,’ gave its name to ‘Maundy’ Thursday, seems to be first mentioned in a canon of the 17th Council of Toledo (694) (Mansi, xii. 98), which complains that it was neglected in some places, and for the future enforces the observance on all bishops and priests. The name is taken from the anthem sung during the ceremony, ‘Novum mandatum do vobis’ (Jn 13²⁴). See FEET-WASHING.

(c) *Good Friday* (*Feria vi. in Parasceues*, ἡ ἅγια καὶ μεγάλη παρασκευή οὐ η ἡμέρα τοῦ σταυροῦ οὐ η σωτηρία).—The anniversary of our Lord’s death is the only day in the year when by general custom the Eucharist is not celebrated—a custom which was formerly extended to Easter Eve (Innocent I., *Ep. ad. Decent.* 4 [*PL* xx. 556]), as it is still in the Eastern Church. The first part of the service for Good Friday in the Roman Missal—consisting of lessons from Holy Scripture and Collects, followed by a series of intercessory prayers—probably preserves the type of worship originally used in the West on non-liturgical days (Duchesne, *Christian Worship*, 172, 248). At a later date (7th or 8th

¹ In the calendar of Polemius Silvius (448) (*PL* xii. 676) the 24th March is marked as ‘Natalis calicis,’ the birthday of the chalice. This is in accordance with an early belief that the 25th March was the day of Christ’s death, and the 27th of His resurrection. The festival seems to have been generally observed in Gaul, as we have fragments of sermons preached on the occasion by Avitus of Vienne (c. 518) (*PL* lix. 302, 306, 308, 321), and it is mentioned by Eligius of Noyon (c. 640–659) (hom. 10 [*PL* lxxxvi. 628]).

cent.) this service was elaborated by the introduction of the ceremonies of the Adoration of the Cross and the Mass of the Presanctified. The former appears in the *Gelasian Sacramentary* and in the *Ordines Romani* dating from the 9th cent. (ed. Mabillon in *Museum Italicum*, reprinted *PL* lxxviii.). It is omitted in the *Gregorian Sacram.*, probably because this book gives only the prayers said by the Pope (Duchesne, 248 n.). It came to the West from Jerusalem, where on this day, in the 4th cent., the true cross, discovered, as alleged, by the Empress Helena, was brought out to be kissed by the faithful (*Etheria, Peregrinatio*). The Mass of the Presanctified is the communion of the priest, and formerly of the people also, with the Sacrament consecrated on the previous day. The rite was borrowed from the East, where, on days on which the Eucharist was not permitted to be celebrated, the *Liturgy of the Presanctified*, ή τῶν προτυπωμένων λειψονία, was appointed in its place. The rule in relation to Lent is laid down by the Trullan Council (692), can. 52 (Mansi, xi. 968) (see Neale, *Gen. Introd.* 714 ff.; Allatius, 1531 ff.).

The Devotion of the Three Hours, so popular in modern times in the Roman and Anglican Communions, dates only from 1687, when it was introduced in Peru by the Jesuit Alonso Messia (Thurston, *The Devotion of the Three Hours Agony, translated from the Spanish Original*, London, 1899). The name 'Good Friday' is peculiar to the Church of England. Elsewhere in the West the day is popularly known as 'Holy Friday.'

(d) *Easter Even* (*Sabbatum sanctum, τὸ μέγα or τὸ ἔγιον σάββατον*).—This is the only Saturday in the year which is kept as a fast in the Eastern Church. For this day no services were appointed in the Latin rite. The office of the Vigil of Easter, held before the dawn of Easter Day, was in the 7th cent. (see *Gelasian Sacram.*) transferred to the afternoon of Saturday, and later on to the morning. Thus the English name is in accord with the ritual aspect of the day. The vigil service proper—consisting of a long series of lessons, chants, and prayers—was followed by the blessing of the font, and the baptism and confirmation of the catechumens. The function was concluded by the Mass, which originally was celebrated at the first signs of dawn. Two other ceremonies were prefixed later on to the vigil service—the blessing of the new fire and of the Paschal candle. The new fire probably took rise from a pagan custom to which, when adopted by Christians, a gospel symbolism was attached. The first notice we have of it is connected with Ireland in the legendary history of St. Patrick (Stokes, *Tripartite Life of St. Patrick*, 1887, p. 278). The custom seems to have been carried to the Continent by Irish missionaries. The mode of lighting it was unknown at Rome in the 8th century (Pope Zacharias [741–752], *Ep.* 13 *ad Bonifacium* [*PL* lxxxix. 951]). The fire, which, according to the rubric, must be produced from flint and steel, is used to kindle the lights throughout the church. In the East, the holy fire is peculiar to the Holy Sepulchre at Jerusalem, and cannot be traced farther back than the 9th century. It has been conjectured that it was introduced by the Latin monks stationed there by Charlemagne, 799–801 (Wordsworth, *Ministry of Grace*², London, 1903, p. 384 f., and App. E, p. 462 ff.). The blessing of the Paschal candle was an ancient custom in the countries of the Gallican rite, and perhaps in Africa. It seems to be mentioned by St. Augustine (+430), who quotes verses which he had composed 'in laude quadam Cerei' (*de Civ. Dei*, xv. 22 [*PL* xli. 467]). Two forms of blessing are found in the *Opuscula* (9, 10) of Ennodius of Pavia (521) (*PL* lxiii. 258, 262). Pope Gregory I. (+604) writes of the 'preces quae super Cereum in

Ravennati civitate dici solent' (*Ep.* xi. 33 [*PL* lxxvii. 1146]). The 4th Council of Toledo (633) refers (can. 9) to the observance of the ceremony in Spain and in many other parts of the world, and directs that it shall be maintained in the churches of Gaul (Mansi, x. 620). It has a place in the three *Gallican Sacramentaries* (ed. Muratori), and in Alcuin's supplement to the *Gregorian*. It is also in the *Gelasian*, but obviously inserted there (Wilson, xxvii.). Although not adopted at Rome until much later, the *Liber Pontificalis* (ed. Duchesne, i. 225) states that it was permitted in the churches of the suburbicarian diocese as early as the time of Pope Zosimus (+418). The service was read from rolls exquisitely written and illuminated, many of which, dating from the 10th to the 12th centuries, are still preserved. They are called 'exultets,' from the first words, 'Exultet iam angelica turba calorum!' At the blessing of the font, the Paschal candle is plunged into the water during a prayer for the descent of the Holy Spirit. It is lighted at every service from Easter to Pentecost.

5. *Easter*.—(a) *Easter Day* (*Dominica Resurrectionis*, ή ἐόρη πασχάλιος, τὸ πάσχα, or ή μεγάλη κυριακή).—This, the chief festival of the Christian Church, was not at first distinguished by any special rite from other Sundays. So late as the 6th cent. it was ordained by Pope Vigilius (537–555) that the Mass on Easter Day should differ from that on other days only by the addition of suitable Scripture lessons (*Ep. ad Euther.* 5 [Mansi, ix. 32]). At Rome on this day the custom of communion in both kinds was retained until near the end of the 14th century (*Ordo Rom.* xv. [of Amelius, c. 1378–1398] ch. 85, ed. Mabillon, *Mus. Ital.* ii. 505 f.). A Western mediæval rite, which lasted up to the 12th cent., was the blessing of the flesh of a Paschal lamb (*Ordo Rom.* xi. [1143], Mabillon, p. 142; Bona, *Rerum Lit.*, Rome, 1671, iii. 185 ff.). A form of blessing is given in the Missal of Robert of Junièges, 11th cent., p. 103 (H. Bradshaw Soc.). Another rite, still finding place in the Latin Service-book, formed a conclusion to the ritual of Good Friday. On that day, after the Adoration of the Cross, the cross itself with the reserved Sacrament was placed in the 'sepulchre,' a recess generally situated on the north side of the sanctuary. Before Matins on Easter Day the Host was ceremonially taken from the sepulchre and laid upon the altar, while the antiphon, 'Christ, rising from the dead, dieth no more,' with its response, was sung. This was the source of the special anthems prefixed to the proper Psalms for the day in the Eng. Prayer Book. The English name 'Easter' is probably derived from *Eostre*, an Anglo-Saxon goddess, to whom special sacrifices were offered at the beginning of spring (Bede, *de Temp. Rat.* xv., *Op.*, ed. Giles, London, 1843, vi. 179).

(b) *The Sunday after Easter*, with which the Paschal season ends, was formerly called simply *Octava Pasche*, or *Pascha clausum*; but later it received the name *Dominica in albis* (sc. *deponendis*), because on this day the newly-haptized laid aside their white baptismal robes. In the Greek Church it is styled Κ. τὸν ἀντίτραχα or Κ. Θωρά, the latter title referring to the Gospel for the day. In England it is traditionally called 'Low Sunday,' for which name suggested derivations are 'Laudes,' the first word in the sequence, or 'Close Sunday' (Procter-Frere, *New Hist. of the Book of Common Prayer*³, London, 1905, p. 543 n.).

6. *Ascension Day* (*Ascensio Domini*, ή ἀνάληψις τὸν Κυπρὸν).—The day of our Lord's ascension was commemorated at Jerusalem in the time of Etheria, 380 (*Peregrin.*). It is called by her 'the 40th day after Easter, that is, the fifth feria (Thursday)'.

In *Apost. Const.* v. 20 (c. 375) it is directed to be kept as a festival. We have sermons preached on this day by Gregory of Nyssa († 395) (*PG* xlvi. 690), Epiphanius († 403; ii. 285, ed. Petavius, Paris, 1622), and Chrysostom (c. 405) (*PG* l. 441–452), who speaks of it as an ancient and universal feast. There is Western testimony of about the same date. Five Ascension sermons of St. Augustine († 430) (*PL* xxxviii. 1202 ff.) have come down to us. In the second he says: ‘This day is celebrated throughout the whole world.’

7. The Transfiguration of our Lord (*Transfiguratio Domini nostri Iesu Christi, ἡ ἀγλα Μεταμόρφωσις*), Aug. 6.—This immovable feast may most fitly be mentioned here among other festivals of our Lord. It was first observed in the East, being noted in the Coptic Calendar (ed. Selden, *de Synedriis*, iii. cap. 15, p. 409) and in the *Menology of Constantinople* (8th cent.; i. 102, ed. Morcelli). In the West the Transfiguration formed the subject of the Gospel for the Lent Ember Saturday (St. Leo, *Serm.* 51 [*PL* liv. 308]), but for long was not otherwise commemorated. Probably the Greek festival on Aug. 6 was introduced by the Crusaders; but it did not come into general observance until 1457, when, in thankfulness for a victory on that day over the Turks at Belgrade, it was appointed for the Church by Pepe Calixtus III. (Baillet, ii. 84). It is only a Black-letter day in the Eng. Prayer Book; but in 1892 the Church in the United States assigned to it a Collect, Epistle and Gospel, and proper lessons.

8. Rogation Days.—See FASTING (Christian), III. 4.

9. Pentecost.—By early Christian writers the name ‘Pentecost’ (sometimes ‘Quinquagesima’ in Latin authors) was generally given to the whole space of fifty days after Easter. The period was regarded as a continuous festival during which no fast was permitted, and prayer was said standing (*Tert. de Idol.* 14, *de Bapt.* 19, *de Cor.* 3; Basil, *de Spir. Sanc.* 27 [*PG* xxxii. 192]). There is a survival of this use of the word in the Greek Office-books, where the name ‘Mesopentecoste’ is given to a festival of eight days which begins on the Wednesday before the 5th Sunday after Easter. But even so early as Origen (c. *Cels.* viii. 22 [*PG* xi. 1549]) and Tertullian (*de Cor.* 3) we find the word applied also in the restricted sense to the day which closed the period. The Council of Elvira (305) insists upon the duty of celebrating the day of Pentecost (can. 43 [Mansi, ii. 13]), and subsequently this use of the word prevailed. Etheria (*Peregrin.*) gives this name to the festival, and describes the ceremonial observed at Jerusalem (end of 4th cent.). The Eng. term ‘Whitsunday,’ according to the most probable derivation, is ‘White Sunday,’ so termed from the white robes worn by those lately baptized (Procter-Frere, p. 546, n. 4, quoting Skeat), the eve of Pentecost being in the West one of the chief seasons for baptism (Bingham, *Origines*, XI. vi. 7).

10. Trinity Sunday.—The Sunday after Whitsunday was at first known simply as the Sunday of the octave of Pentecost (see *Gelasian Sacram.* and appendix to *Gregorian*). Its observance as the festival of the Trinity was of late and gradual introduction. As the day was a *dominica vacans*, without any distinctive office of its own, the custom arose in some places of using on it the Mass of the Trinity drawn up by Stephen, Bishop of Liège (903–920). This practice was discouraged by Pope Alexander II. († 1073), on the ground that any special festival of the Trinity was superfluous, as every day in the year was consecrated to the honour of the Trinity in Unity (*Micrologus*, 59 and 60 [*PL* cl. 1019]). But the observance of the day grew in popularity in England, Germany, and France, and

was sanctioned by several diocesan synods, as, e.g., that of Arles (1260) (Mansi, xxiii. 1006). Finally, the festival was appointed to be observed generally by Pope John XXII. in 1334 (Baillet, iv. 154 ff.). According to the Roman use, the succeeding Sundays until Advent still continued to be reckoned as after Pentecost. The usage of numbering them from Trinity was adopted in England and for a time in Germany. It is now peculiar to the English Church. In the Greek calendar the day is called ‘All Saints’ Sunday,’ K. τῶν ἀγίων πάντων.

11. Corpus Christi.—This festival, the latest in the year of the movable feasts of pre-Reformation date, is held on the Thursday after Trinity Sunday. The commemoration of the Eucharist on Maundy Thursday, the day of its institution, was necessarily tinged with the sadness of Holy Week. It also became overshadowed by the consecration of the sacred oils and the other ceremonies which had subsequently been appointed for the same day. Thus there arose in the Middle Ages a desire for a festival in honour of the Eucharist at another time. Corpus Christi was first kept in 1247, in the diocese of Liège, by direction of Bishop Robert de Thorete, who was influenced, it is said, by a vision which was seen by a nun named Juliana. It was instituted by a bull of Pope Urban IV. in 1264, which was confirmed by Clement V. in 1311, and by John XXII. in 1316 (Baillet, iv. 167 ff.). The observance of Corpus Christi was discontinued in the Church of England at the Reformation.

12. Advent.—See FASTING (Christian), III. 2.

13. Christmas.—See sep. art. under that title.

14. The festivals after Christmas.—With the festival of the Nativity of Christ were associated, at least from the 4th cent., commemorations of eminent saints of the NT. Gregory of Nyssa, in his oration at the funeral of his brother Basil, states that after Christmas and before 1st Jan., the date of Basil’s death (379), the Church kept the festivals of Stephen,¹ Peter, James, John, and Paul (*PG* xlvi. 789); and in an earlier panegyric on St. Stephen he explains the principle on which these names were selected, namely, that it seemed fitting that the praise of the proto-martyr should be followed by a commemoration of Apostles (*ib.* xlvi. 725). This statement of Gregory is confirmed by the Syrian Calendar of the same date and country, which contains the following festivals: Dec. 26, St. Stephen; Dec. 27, SS. John and James; Dec. 28, SS. Paul and Peter. The Armenians do not observe Christmas² yet on Dec. 26, 27, 28 they honour the same saints, with the difference that in their order the feast of SS. Peter and Paul precedes that of SS. James and John (Nilles, i. 373, ii. 629). The Nestorians in their calendar follow the same general principle. Their custom is to commemorate saints on a Friday; and on the Fridays following Christmas they observe the feasts of St. James the Lord’s brother, St. Mary, St. John Baptist, SS. Peter and Paul, the four Evangelists, and St. Stephen (Maclean, *East Syrian Daily Offices*, p. 265 f.). A similar series of holy days following Christmas is found in the West, with the substitution of the Holy Innocents (Rome) or Holy Infants (Africa and Gaul) on Dec. 28 for SS. Peter and Paul, who in these countries were already commemorated on June 29. The festivals are thus recorded in the Calendar of Carthage (c. 505): ‘Dec. 26, S. Stefani primi martyris; Dec. 27, S. Johannis Baptistae³ et Jacobi Apostoli;

¹ In *Apost. Const.* (c. 375) viii. 33, among other festivals and times on which slaves are to rest from work, St. Stephen’s day is mentioned, but the date is not given.

² On Dec. 25 they commemorate SS. David and James as relatives of our Lord—θεοπάτωπ and ἀδελφοθεος respectively.

³ ‘Baptistae’ is doubtless a transcriber’s error for ‘evangelistae,’ as St. John Baptist is commemorated in the same calendar on June 24.

Dec. 28, SS. Infantum.' The Gallican liturgies agree with the African and Syrian calendars in celebrating both the sons of Zebedee on Dec. 27; but in the Roman books St. John's name alone was retained, and St. James was subsequently commemorated on July 25. At Constantinople the Roman date, June 29, for SS. Peter and Paul was observed in the 5th cent. (see below, 22 (a)); Holy Innocents' day also, under the title of Holy Infants (*τῶν ἀγίων νηπίων*), was adopted later on, but on the 29th instead of the 28th December.

15. The Circumcision.—The earliest notices of the Christian observance of Jan. 1 represent it as a fast kept with the object of counteracting a riotous pagan festival held at this time of the year (St. Augustine, *Serm.* 198 [*PL xxxviii. 1025*]). The second Council of Tours (567) (*Mansi. ix. 796*) enjoins (can. 17) that three days at the beginning of January shall be an exception to the rule that all the days between Christmas and Epiphany shall be treated as festivals. In the *Gelasian* and *Gregorian Sacramentaries* the day is simply called the Octave of Christmas (*Octavas Domini*), and the service bears the character of that festival, with a special reference in the proper Preface to the Virgin Mother. The name 'Circumcision' as given to the day is first found in the canon of the Council of Tours mentioned above. It appears also in the *Hieron. Martyr.* (c. 595) and in the Gallican liturgical books of the 7th and 8th centuries, which treat the day as a festival. Byzantine calendars of the 8th and 9th centuries connect Jan. 1 with the Circumcision (*Menology of Constantinople*, i. 83, ed. Morcelli, and Calendar of Naples [*Mai. Nova Collect. Script. Vet.*, Rome, 1821, v. 58]). The Armenian Church, which celebrates the Nativity on Jan. 6 (the Epiphany), naturally observes the Circumcision on Jan. 13 (*Nilles*, i. 374).

16. Epiphany.—See separate article.

17. Festivals of the Blessed Virgin.—(a) It has been noted above (14) that the Nestorians hold a festival of St. Mary on the second Friday after Christmas. A similar feast is found in the Coptic Calendar on Jan. 16 (Selden, iii. cap. 15, p. 390). (b) In the West the holding of a festival in honour of the Virgin Mother was at first peculiar to countries of the Gallican rite. Gregory of Tours (6th cent.) states that her festival was held in Gaul in the middle of January (*de Glor. Mart.* 9 [*PL lxxi. 713*]). In the *Hieron. Martyr.* (c. 595) the date Jan. 18, the same as that of the Gallican St. Peter's Chair (see 22 (b), below), is assigned to it (see Mabillon, *de Lit. Gall.* ii. 118 n.). In the Gallican books the precise date is not given, but it is placed early in the year. In Spain the 10th Council of Toledo (656), ch. i., fixed Dec. 18 as the day of the festival, with the note 'that it could not fittingly be celebrated on the most suitable day,' viz. that of the Incarnation, because it sometimes occurred during Lent or the Paschal season, when, according to ancient rule, festivals of saints might not be held (*Mansi. xi. 34*). At Rome the only commemoration of the B.V.M. was that which was superadded to the service of Jan. 1 (see above, 15) until the 7th cent., when four festivals in her honour were introduced from Constantinople. All are mentioned in the *Liber Pontif.* i. 376 (*Life of Sergius*, 687–701), and find place in the *Gelasian Sacramentary*.

(c) *The Purification* (*Purificatio B.V.M.*, η παντρή τοῦ Κυρίου ἡμῶν, Ἰησοῦ Χριστοῦ), Feb. 2.—The earliest of these four festivals was the 'Hypapante'; this name, which always continued in the East and was long retained in the West—sometimes in the translated form 'Occursus Domini nostri J. C.'—refers to the meeting between the infant Saviour and Simeon and Anna. Its later name of 'Purificatio' appears first in the *Gelasian Sacra-*

mentary (7th cent.). The events commemorated took place 40 days after the birth of Christ (*Lv. 12^{2,8}*, *Lk. 2^{22–24}*). The festival, therefore, would be celebrated either on Feb. 2 or on Feb. 14, according as the interval is reckoned from Christmas or Epiphany; and the Armenians still observe it on the latter date. The first notice we have of it is by Etheria (*Peregrin.*), who calls it 'Quadragesimae de Epiphania.' Her account of the sermons preached on the occasion as dwelling upon the episode in the Temple leads us to conclude that originally it was a festival of our Lord rather than of the E.V.M. The first title of the day in the Eng. Pr. Bk., 'The Presentation of Christ in the Temple,' therefore sets forth its ancient significance. In the Roman Missal the preface for the day is that for Christmas, and the Collect speaks only of the Presentation. In 542 the festival began to be observed in Constantinople (Theophanes, *Chronograph.* i. 345, ed. Bonn) (see CANDLEMAS).

(d) *The Annunciation* (*Annunciatio*, οὐαγγελισμός), March 25.—The date of this festival was fixed as being nine months before Christmas. As marking the time of the Incarnation, it, like the Purification, is more properly a festival of our Lord. It must have been widely known in the East in the early part of the 7th cent., as the *Paschal Chronicle* states that in 624 (*Olymp. 351*), Heraclius and his army started for the East on the feast of the Annunciation (i. 713, ed. Bonn). A difficulty about observing the festival on its natural date arose owing to a canon [51st] of the Council of Laodicea (4th cent.) which forbade the keeping of holy days in Lent except on Saturdays and Sundays (*Mansi. ii. 572*). The Trullan Council (692), while generally endorsing the rule, made a further exception in favour of the Annunciation, i.e. it enacts that on all other days in Lent than these the 'Holy Liturgy of the Presanctified' (see 4(c) above) shall take place (*ib. xi. 968*). As regards the West, when the festival was adopted in Spain, the earlier commemoration of the B.V.M. on 18th Dec. (see (b) above) was treated as a subsidiary feast to the Annunciation. In the Mozarabic Missal both festivals appear with the same Mass (*PL lxxxv. 170, 734*; Férotin, 491, 492). At a much later date this example was followed in the Roman Church. In 1725 the feast of the *Expectatio Partus B.V.M.* was placed by Benedict XIII. on Dec. 18, with the collects and lections of the Annunciation.

(e) The two other festivals of the B.V.M. which came from the East to Rome refer to her more directly. They are the 'Assumption' (*Assumptio*, η Κοίμησις), Aug. 15, and the 'Nativity' (*Nativitas*, τὸ Γενέθλιον), Sept. 8. The Assumption is said by Nicephorus Callistus (*HE xvii. 28*) to have been instituted by the Emperor Manrice (582–602). It was originally styled the 'Falling asleep' (η Κοιλησίς, *Dormitio*)—as it still is in the East—of the B.V.M., and commemorated her death. The later title, 'Assumptio,' appears first in the canons of Bishop Sonnatinus of Rheims (c. 630) (*PL lxxx. 446*). This is its name in the *Gelasian Sacramentary*, though the service for the day contains no allusion to the legend which assigned a special meaning to the word. This is more definitely expressed in the *Gregorian Sacramentary*. It may be noticed that the Assumption, understood as the translation into heaven after death of the body of the B.V.M., is not an article of faith in the Roman Church.

(f) *The Conception*, Dec. 8.—This festival of the B.V.M., which is of later origin than the foregoing, gained importance through doctrinal developments. It arose in the East, where it is dated Dec. 9, and

¹ When the feast was introduced into the West and the Roman Calendar followed, the Nativity being commemorated vi. Idus Sept., the Conception naturally was dated vi. Idus Dec.

is known as ἡ Σύλληψις τῆς ἀγίας καὶ θεοπρομήτορος Ἀννης—the word ‘conception’ in its Greek equivalent being understood in the East in an active sense. It is first mentioned in a sermon of John of Euboea (middle of 8th cent.) (*PG* xcvi. 1499), and finds place in the *Menology of Constantinople* (ed. Morcelli, p. 80). Through the Greek settlements in lower Italy—its name in the Calendar of Naples (9th cent., ed. Mai, v. 65) is ‘Conceptio S. Anne Marie vir.’—it passed into the Western Church, where it appears first in English Calendars and Service-books of the end of the 10th and beginning of the 11th centuries (Leofric Missal, Calendars of Winchester and Canterbury). The festival was suppressed after the Norman conquest, but was reintroduced, at first into Benedictine monasteries, early in the 12th century (Gasquet-Bishop, *The Bosworth Psalter*, p. 43 ff.). About the same time we read of the festival in Normandy, where it became so popular that in the Middle Ages it was known as ‘Festum nationis Normannicæ’ (Kellner, *Heortol.* 253). The feast gradually made its way through Europe, but was not received into the Roman Calendar, Missal, and Breviary until 1477 (by Sixtus IV.). In 1854 it was re-named by Pius IX. the ‘Immaculate Conception,’ and made a day of general obligation. In the Anglican Calendar all these feasts are found, with the exception of the Assumption, which was omitted at the Reformation; but the Annunciation and Purification are alone ranked as Red-letter days.

18. Festivals in honour of St. John the Baptist.—(a) *Nativity (Nativitas S. Joannis Baptiste, τὸ Γενέθλιον τοῦ Προδρόμου)*, June 24.—The date of this festival, suggested by Lk 1³⁶, was placed exactly six months before Christmas; or, according to the Roman Calendar, on viii. Kal. Jul. as corresponding with viii. Kal. Jan., i.e. on the 24th instead of the 25th June. The Festival is of Roman origin, as the Latin date intimates. It is first mentioned by St. Augustine (*Serm. 287, PL xxxviii. 1301*), who remarks that the Church celebrates two birthdays only—that of Christ and that of the Baptist. It appears in the ancient Calendar of Carthage (c. 505). The festival was accepted in the East at an early date. Notwithstanding the appropriateness of June 24 for this festival, we have evidence that in earlier times St. John’s nativity was celebrated in the East and in Gaul shortly after Christmas-tide. The Armenians placed it on the first day lawful for a festival (i.e. not Wednesday or Friday) after the octave of the Theophany (Nilles, ii. 565). The Nestorian festival of the Baptist, probably his nativity, on the 3rd Friday after Christmas, has been noticed above (14), and in the Calendar of Tours (490) the ‘Natale’ appears between the Epiphany and St. Peter’s Chair, i.e. at the same time of the year. This Calendar has also the festival of June, but strangely calls it the ‘Passio’ of the saint.

(b) *Beheading (Decollatio or Passio S. Joan Bapt., ἡ Ἀπορρήτης τῆς γυμνᾶς κεφαλῆς τοῦ Προδρόμου)*, Aug. 29.—This festival was adopted in Constantinople before it reached Rome (*Menology of Constantinople*, ed. Morcelli, ii. 222). It is found also in the Coptic Calendar, but with the date Aug. 30 (Selden, iii. cap. 15, p. 376). In the West it appears first in the Gallican liturgical books, where it is undated, but follows at a longer or shorter distance after the Nativity of the Baptist. It is absent from the *Leonine* and *Gregorian Sacramentaries*, and its presence in the *Gelasian* is probably due to a Gallican interpolation.

19. Festivals of the Cross.—(a) *Holy Cross Day (Exaltatio crucis, ἡ Ἄψωσις τοῦ σταυροῦ)*, Sept. 14, is a Palestinian festival of the 4th century. It is the anniversary of the dedication in 335 of the two churches built by Constantine at Jerusalem—the

Martyrium on Golgotha, and the Anastasis over the Holy Sepulchre. The day chosen for the dedication was, according to Etheria (*Peregrin.*), that on which the true cross had been discovered in 329 by the Empress Helena. Thus the festival was regarded as commemorating both events. Etheria (end of 4th cent.) notes that the festival was continued for eight days and was attended by a large concourse of pilgrims. From Jerusalem the festival passed to Constantinople, and thence to Rome, where it is mentioned first in connexion with Pope Sergius (687–701) (*Lib. Pont.*, ed. Duchesne, i. 374, 378). It appears in the *Gelasian* and *Gregorian Sacramentaries*. With the earlier events celebrated on this day another was subsequently associated, which added much to the renown of the feast, namely, the restoration of the true cross to Jerusalem in 629 by the Emperor Heraclius, after his recovery of it from the Persian king Chosroës II., who had carried it away in 614.

(b) *Invention of the Cross (Inventio crucis)*, May 3.

—In the churches of the Gallican rite, where the festival of Sept. 14 was unknown, the discovery of the cross was commemorated on May 3. The festival appears in the lectionary of Siles (650) under the name ‘Dies sanctae crucis’ (G. Morin, *Liber Comicus*, Bruges, 1893, p. 241), and in the Mozarabic Missal and Breviary (*PL* lxxxv. 739, lxxxvi. 1119). In the *Codex of Laws of the Visigoths* (Paris, 1579), lib. xii. tit. iii. 6, it is included among the feasts on which Jews are forbidden to work. In the *Missale Gothicum* it is placed between the octave of Easter and the Rogation days, but the precise date is not given. It was subsequently adopted at Rome, but was never known in the East. Both festivals are Black-letter days in the Anglican Calendar.

20. St. Michael (Dedicatio S. Michaelis Archangelici), Sept. 29.—This, the most ancient Angel-festival, is noted in the *Leonine Sacramentary* (6th cent.), but on Sept. 30, as the day of the dedication of a church of the archangel in the Via Salaria, six miles from Rome (Natale Basilice Angelii in Salaria). A later festival of St. Michael is that of May 8, and is connected with a church on Mount Garganus in Apulia. The feast of St. Michael in the Greek Church is kept on Nov. 8, and is relative to a church in the baths of Arcadius built by Constantine (Sezomen, *HE* ii. 3; Martinov, *Ann. Eccl.* p. 273). Legends of apparitions of the archangel are connected with all three sites. At the last revision of the Pr. Bk. (1662), ‘and all angels’ was added to ‘St. Michael’ in the title of the festival of Sept. 29—an addition which had appeared already in the Calendar prefixed to Bp. Cosin’s *Private Devotions* (1627). The longer description is also not unknown in the Roman Church. In Baillet, iii. 371, the festival is named ‘S. Michel et tous les SS. Anges’; the same title occurs in *AS*, Sept. viii. 4 ff., Antwerp, 1762. The festival of the ‘Guardian Angels’ (*Angelorum Custodum*), March 1, was first observed in Spain in the 16th cent.; and was admitted to the Roman Calendar by Paul V. in 1608. The date was subsequently changed, except in Germany and a part of Switzerland, to Oct. 2, by Clement X., in 1670. For a general account of the Angel-festivals in West and East, see *AS*, Sept., and Baillet (*loc. cit.*).

21. The Maccabees, Aug. 1.—This, which is the only commemoration of OT worthies in the West, was observed almost universally as early as the 5th century. It is found in the early Calendars of Filocalus, Carthage, Polemius Silvius, and Syria. It is the subject of Sermons by St. Gregory Nazianzen (*PG* xxxv. 912), St. Chrysostom (*PG* i. 617), St. Augustine (*PL* xlvi. 874), and others. In the Roman Calendar, it now yields precedence to the feast of St. Peter ad Vincula (see below **22 (c)**), which is observed on the same day.

22. Festivals of apostles.—(a) *SS. Peter and Paul*, June 29.—The early Eastern commemoration of these Apostles, which closely followed Christmas, has already been mentioned (see above, 14). The Roman date of the festival has always been June 29. In the Calendar of Filocalus (336), where it first appears, this date is connected with the translation of their relics to a place called ‘Catacumbæ,’ in the consulship of Tuscus and Bassus (258). The Calendar of Carthage is defective here, but there are clear indications that it originally contained the entry; and sermons by St. Augustine (295, 296) on the Festival show that this must have been the case (*PL xxxviii. 1348, 1352*). The festival occurs, but without date, in the Calendar of Tours (490) [Greg. of Tours, *Hist. Franc.* x. 31], and from thenceforward in all Western Calendars and Martyrologies. The observance of the Western date in Constantinople is first mentioned by Theodorus Lector (*HE* ii. 16 [*PG lxxxvi. 192*]). His statement is that through the influence of Festus, a Roman senator who had been sent on a political mission to the Emperor Anastasius in 491, the festival was celebrated with greater splendour than before. It afterwards came into general observance in the East as in the West. In the *Gregorian Sacramentary*, in addition to the Mass for June 29, a Mass in honour of St. Paul is appointed for June 30; and this commemoration is still marked in the Roman Missal and Calendar. This ancillary festival is accounted for by the difficulty which the bishop found in celebrating Mass at the tombs of both Apostles on the same day, and the consequent postponement of one of them until the morrow (Kellner, *Heortologie*, 285). At the Reformation the Church of England made June 29 a festival of St. Peter only, thus confining the commemoration of St. Paul to his Conversion (Jan. 25).

(b) *St. Peter's Chair (Cathedra S. Petri)*.—Another festival of St. Peter appears in the Calendar of Filocalus on Feb. 22 with the title ‘Natale Petri de Cathedra.’ From early times this has been regarded as meaning the beginning of St. Peter's episcopate; in the Calendar of Tours (490) it is styled ‘Natale S. Petri Episcopatus’; but recently a view has been put forward that it refers to the actual wooden chair used, as was supposed, by St. Peter, which is mentioned in a document of the time of Gregory the Great (de Rossi, *Bull. di archeol. Crist.*, Rome, 1867, p. 37 ff.). Whatever may have been the origin of the festival, the choice of the day on which it was held was apparently prompted by a desire to offer Christians a counter-attraction to a popular pagan festival, the ‘Cara Cognatio’ or ‘Caristia,’ observed on Feb. 22 in memory of deceased relatives. The festival of St. Peter's chair soon reached Gaul. It is found in the Calendar of Polemius Silvins (448), but under the incorrect designation ‘Depositorum SS. Petri et Pauli.’ It also appears, as we have seen, in the Calendar of Tours. The second Council of Tours (567) complains that Christians sometimes relapsed into pagan rites on this day (Mansi, ix. 803). In Gaul, however, later on, probably in order to prevent the festival taking place in Lent—an occurrence forbidden by the Council of Toledo (see 18 (b) above)—it was transferred to an earlier day, which, after some variation, witnessed to by the liturgical books, was fixed at Jan. 18. The two dates appear in the *Hieron. Martyr.*, where the Gallican editor noted Jan. 18, the date familiar to him, as the Chair of St. Peter at Rome; and, finding another ‘Cathedra S. Petri’ on Feb. 22, he explained the co-existence of the two commemorations by attributing the latter to the episcopate which tradition assigned to the Apostle at Antioch. This diversity of use as to the date of the feast con-

tinued until 1558, when, at the instance of Paul IV., both festivals were appointed to be observed with the Hieronymian distinction (Cherubini, *Bullarium Rom.*, Lyons, 1655, i. 822). The feast of St. Peter's Chair has never been introduced into the East.

(c) *St. Peter's Chains (S. Petri ad Vincula)*, Aug. 1.—This festival, which coincides in date with that of the Maccabees (see above, 21), commemorates the dedication of the Church of St. Peter on the Esquiline, after its restoration in the time of Sixtus III. (432–440). In this church the chains of the Apostle were believed to be preserved, both those mentioned in Ac 12^o and those of his Roman imprisonment. The feast appears first in the 8th cent., having place in the *Gregorian Sacram.* and in the *Martyrology* of Bede. The Eastern Church has a festival of St. Peter's Chains on Jan. 16 (Nilles, i. 71). In the English Calendar the festival is termed ‘Lammas Day,’ which, according to the most probable derivation, = ‘Loaf-mass,’ and refers to an Anglo-Saxon custom of offering on this day bread made from the new corn in thanksgiving for the harvest. Lammas is one of the legal quarter-days in Scotland.

(d) *Conversion of St. Paul (Conversio S. Pauli)*, Jan. 25.—This festival in the *Hieron. Martyr.*, where it is first mentioned, is entitled ‘Romae Translatio B. Pauli Apostoli’; the reference doubtless being to some translation of his relics. In the *Missale Gothicum* it appears bearing the name with which it has come down to us. It is not mentioned in the ancient Roman Sacramentaries. The need for it was not felt at Rome, because there a special commemoration of St. Paul was connected with Sexagesima Sunday. The station for that day was held in the basilica of St. Paul on the Ostian Way; the Collect in the Mass invoked the protection of the Apostle, and the Epistle (2 Co 11^{1st}) narrated his sufferings. The festival is peculiar to the Western Church.

(e) *St. John Apostle and Evangelist*.—See 14 above.

(f) *St. John before the Latin gate (S. Joannis ante portam Latinam)*, May 6.—This festival probably marks the anniversary of the dedication of the church at this place in the time of Pope Adrian (772–795) (*Lib. Pont.* i. 508). It is first mentioned in the *Sacramentary* (the *Gregorian*) which has come down to us through this Pope. See COLLECT, 2 (1). The legend of the Apostle being thrown into a cauldron of boiling oil and escaping unharmed came subsequently to be connected with it. A Greek festival of St. John on May 8 commemorates a miracle said to have been performed on his tomb at Ephesus; another on Sept. 26 celebrates his legendary assumption (*perdoratoς*) into heaven after death (Nilles, i. 154 f., 285).

(g) *SS. Philip and James*, May 1.—These Apostles are commemorated on the anniversary of the dedication of a church at Rome in their honour about 561. The day was selected for the purpose because it was already connected with the memory of St. Philip (*Lib. Pont.* i. 306, see n. 2). As only two St. James's are in the Calendar of the West, and St. James the son of Zebedee is celebrated on July 25, it follows that the saint here associated with St. Philip is St. James the son of Alpheus, who is identified with our Lord's brother of the same name. In the Greek Church, St. James the son of Alpheus is commemorated on Oct. 9, St. James, ‘the brother of God,’ on Oct. 23, and St. Philip, ‘one of the first company of the twelve,’ on Nov. 14.

(h) *St. Andrew*, Nov. 30.—This festival is of exceptional importance as fixing the date of Advent Sunday. It occurs in the Calendar of Carthage (c. 505), in which no other Apostles are mentioned by name except St. James the Great

and (probably) SS. Peter and Paul. It appears also in all the Gallican and Roman liturgical books. In the *Leonine Sacramentary* four 'proper' for Masses on this festival are appointed. The date, Nov. 30, is not connected with the dedication of any known church. According to the apocryphal 'Acta Andreeae' (*Anal. Boll.* xiii. 349, 372, 378), it was the day of his martyrdom at Patras. It is thus the only festival of an Apostle which makes a claim to being observed on the actual anniversary of his death. The day is held in high honour among the Russians, who reckon St. Andrew as the Apostle and patron of their Church (Martinov, p. 293).

(i) The dates of the feasts of other Apostles and Evangelists as celebrated in the West and East are as follows: *St. Matthias*—in West, Feb. 24, in East, Aug. 9; *St. Mark*, Apr. 25; *St. Barnabas*, June 11 (in East, St. Barnabas and St. Bartholomew are commemorated together); *St. James the son of Zebedee*—in West, July 25, in East, Apr. 30; *St. Bartholomew*—in West, Aug. 25, in East, June 11 (see above); *St. Matthew*—in West, Sept. 21, in East, Nov. 16; *St. Luke*, Oct. 18; *SS. Simon and Jude*—in West, Oct. 28, in East, *St. Simon Zelotes*, May 10; *St. Judas (Thaddaeus)*, June 19; *St. Thomas*—in West, Dec. 21, in East, July 3. We have no evidence for the reason of the assignment of these dates. Probably they mark the anniversaries of the dedication of churches or of the translation of relics.

23. *St. Mary Magdalene*, July 22.—This festival is first noted in the *Martyrology* of Bede. As regards Service-books, it appears first in a Missal of Verona of the 10th cent. and then in some 11th cent. Missals. It was not received into the official Roman books until the 13th cent. (Kellner, *Heortologie*, p. 313). In the West, St. Mary Magdalene is identified by the Gospel for the day (Lk 7³⁶⁻⁵⁰) with the woman who was a sinner. In the Greek Service-books she is described as 'the holy ointment-bearer and equal of the Apostles.' In the English Pr. Bk. of 1549 this festival was retained as a Red-letter day, with Collect, Epistle, and Gospel, the latter being the same as that in the Latin missal. Since 1552 the day has merely been noted in the Calendar.

24. **Days of the Martyrs and Confessors.**—The earliest martyr festival on record is that of *St. Polycarp*, Jan. 26. The letter of the Church of Smyrna to that of Philomelium giving an account of his martyrdom (c. 155) states that it had been thought well to celebrate the 'birthday' of Polycarp at his grave 'as a memorial of those who had finished their course' (*Martyr. Polyc.* 18 [PG v. 1044])—words which imply that earlier martyrs had not hitherto been commemorated. In this letter we find for the first time the death of a martyr described as his 'birthday,' i.e. into a better world—the name by which it came generally to be known (ἡμέρα γενέθλιος, *natale*, or *dies natalis*, or *natalitia*) (cf. also *COMMEMORATION OF THE DEAD*, vol. iii. p. 718 f.). We find no trace of the commemoration of other individual martyrs until the 3rd cent., to which belong the earliest noted in the Calendar of Filocalus. At first martyr festivals were entirely local, each Church honouring its own saints. There is, therefore, more likelihood of the days of martyrs being real anniversaries of their deaths than those of Apostles. By degrees these local festivals, or some of them, were adopted by the central or mother-church of the country. St. Cyprian (+ 258) not only directs that the death-days of martyrs shall be noted, in order that they may be locally commemorated, but also promises that, where he is (i.e. at Carthage), oblations shall be celebrated in their memory (*Ep.* 33 [PL iv. 328]). Before long the practice arose of one Church adopting com-

memorations from the Calendar of another, so that eminent saints came to be honoured not only in their own country, but elsewhere. Already in the Roman Calendar of Filocalus appear the Carthaginian martyrs *Perpetua* and *Felicitas* (March 7) and *Cyprian* (Sept. 14). Some, like the last named, passed into the common Calendar of the Church. At first martyrs alone were commemorated, but later on saints otherwise eminent were admitted to share their honours. The authority to admit to the roll of saints belonged originally to the Bishop of each diocese. The first canonization (*q.v.*) in its later sense,¹ by a Pope, was that of *Udalric*, Bishop of Angsburg, by John xv. in 995 (Mabillon, *Acti. SS. Ben. Saec. v.*, Paris, 1698-1701, *Pref.* lxviii; Gibbons, *The Diptychs*, Dublin, 1864, p. 33).

Among local festivals which in early times came to be observed should be mentioned the anniversaries of the dedication of churches, the burial days (*depositiones*) of bishops, and their consecration days (*natales*), which were kept during their episcopate.

25. **All Saints' Day** (*Festum omnium Sanctorum*), Nov. 1.—The origin of this festival is obscure. The *Liber Pont.* (i. 317) relates that Boniface IV. (608-615), having received the pagan temple known as the Pantheon as a gift from the emperor Phocas, transformed it into a church of the Blessed Ever Virgin Mary and all Martyrs, no date of the dedication being given. In the *Martyrologies* of Rabanus Maurus and Florus (8th cent.) there appear, on May 13, 'Natale Sanctae Mariae ad martyres' and, on Nov. 1, 'Festivitas omnium Sanctorum.' The origin of the latter festival is assigned in both works to the consecration of the Pantheon by Boniface IV., the passage from the *Liber Pont.* being quoted in the form in which it passed through the chronicle of Bede (*de Temp. Rer.*, cap. 66, ed. Giles, vi. 323). But the festival of May 13 corresponds better in title with the dedication of the Pantheon, and it is apparently older than the festival of Nov. 1, as it is found in the *Gregorian Sacramentary*, a document of somewhat earlier date, in which the Feast of All Saints does not appear. Adon, who worked upon and supplemented Florus, observed this incongruity; and in his *Martyrology* he attributed the origin of both festivals to the dedication mentioned in the *Liber Pontificalis*. He also supplemented the notice of Nov. 1 with the statement that Louis the Pious (778-840), at the instance of Gregory IV., ordained that the festival of All Saints should be perpetually observed on that day in the Gallic territories. As this event would have occurred in Adon's time, we may believe that we are here, at any rate, on solid ground of history (Qnentin, *Les Martyrologies historiques*, p. 636 ff.). In the Eastern Church the Festival of All Saints is kept on the 1st Sunday after Pentecost (see 10, above). It was already observed in Antioch in the 4th cent., as sermons preached on that day by St. Chrysostom have come down to us (PG l. 706-712).

26. **All Souls' Day** (*Commemoratio omnium fidelium Defunctorum*), Nov. 2.—The first distinct notice of the observance of this day is its appointment in 998 by Odilo, Abbot of Clugny, for the monasteries of his order (*Statutum de Defunctis* [PL cxlii. 1038]). The first diocese to adopt it seems to have been Liège, where it was introduced by Bishop Notker (c. 1008). In the Greek Church the commemoration of the departed is kept on the Saturday before the Sunday called 'Apocreas,' which corresponds to the Western Septuagesima. The Armenians keep it on Easter Monday. The

¹ The word 'canonization' recalls the primitive custom of reciting, during the 'canon' of the Mass, the names of deceased martyrs and saints which had been inserted in the *Diptychs*.

day ceased to be observed in the Anglican Church at the Reformation.

27. Octaves.—The word ‘octave’ signifies the eighth day, or the period of eight days after a festival, treated as a repetition or a continuation of the feast. The usage may have been suggested by the rule laid down for the prolongation of the chief OT festivals (*Lv. 23⁶, 34^f*). The first octave of which we read is that of Easter, during which the newly-baptized continued to wear their white garments. Etheria (*Peregrin.*) notices the custom at Jerusalem in connexion with Epiphany, Easter, and the Dedication days of the churches called the Martyrium and the Anastasis. She speaks of the eight Paschal days as kept everywhere. At first octaves were generally attached only to festivals of our Lord, but in the 8th and 9th centuries a few of the greater saints were similarly honoured (*Amalarius, de Ecl. Off. iv. 36 [PL cv. 1228]*). In mediæval times, octaves became more numerous, chiefly owing to the liturgical influence of the Franciscans (*Kellner, Heortol.* 15). In the Eastern Church a similar custom is known by the name ‘Apodosis,’ but the period observed is not always a week; it may be longer or shorter (*Neale, Eastern Church*, Gen. Introd. 764; *Daniel, Codex Liturg.* iv. 230 n.).

28. Vigils and Ember Days.—See FASTING (Christian), III. 6 and 5.

29. The days of the week.—The Latin and Greek names in liturgical use are ‘dies dominica, feria secunda, f. tercia, f. quarta, f. quinta, f. sexta, sabbatum’; (*ἡμέρα* κυριακή, δευτέρα, τρίτη, τετάρτη, πέμπτη, παρασκευή, σάββατον). Why ‘feria,’ which in classical use means a holy day, should be employed for an ordinary week-day is unknown. The most reasonable explanation is that, as the Jews numbered the days of the week from the Sabbath, saying the ‘second of the Sabbath,’ the ‘third of the Sabbath,’ etc., so Christians, adopting the same method, substituted, for ‘Sabbath,’ ‘feria’ as an equivalent for ‘Lord’s day,’ the holy day from which they counted (*Valesius, Annotationes in H. E. Eusebii*, Paris, 1678, p. 155 f.). The names for the days of the week which the early Christians found in general use—as, in Latin countries, ‘dies solis, lunae,’ etc.—were deemed by them inappropriate, as derived from pagan gods. At the Reformation in England, when the vernacular was again used in the Services of the Church, the popular names, which had long lost their pagan associations, were naturally admitted into the Prayer Book.

30. Classification of festivals.—(a) Lanfranc (+1089), in his *Statuta pro ordine S. Benedicti* (ed. Giles, i. 126 f.), distributes festivals according to their importance into first, second, and third classes. These came to be known as Doubles, Semi-doubles, and Simples. A double festival probably derived its name from the usage which before the 9th cent. prevailed in Rome and elsewhere on greater feasts, of reciting two offices, one of the *feria* and the other of the festival. In process of time the classification of festivals became more elaborate until it reached the system in force at the present day, according to which there are six grades in the Roman Calendar, viz. Doubles of the 1st class, Doubles of the 2nd class, Greater Doubles, Doubles, Lesser Doubles, Simples.

(b) The festivals of the Latin Church are also known as *Festa chori*—i.e. those obligatory on the clergy only, and confined to the celebration of Church offices; and *Festa chori et fori*—i.e. those which lay people are bound to observe by attendance at Mass and rest from labour. In modern times there has been a large transference from the latter class to the former, chiefly owing to the pressure of civil authorities. Thus the festivals of general obligation have been considerably reduced in number,

but no uniform rule prevails. In England the settlement made by Pope Pius VI. in 1777 has been but slightly modified since. At present, in addition to Sundays, the following holy days are observed: Christmas, the Circumcision, Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption, and All Saints. To these St. Andrew’s Day is added for Scotland, and St. Patrick’s Day and the Annunciation for Ireland. In the United States, by Papal decree of 1866, six days only, besides Sundays, are of obligation, viz. Christmas, the Circumcision, the Ascension, the Assumption, All Saints’, and the Immaculate Conception. In France, the observance of holy days is reduced to the lowest point. The settlement there dates from the reinstating of the Church after the Revolution. By concordat of the Pope with Napoleon, four days only besides Sundays were made obligatory, viz. Christmas, the Ascension, the Assumption (selected because 15 Aug. was Napoleon’s name-day), and All Saints. All other festivals, when they fell on a week-day, were transferred to the following Sunday.

(c) In the Church of England, all the feasts for which a special Collect, Epistle, and Gospel are provided (Red-letter days) are appointed to be observed; all others (Black-letter days) are simply noted in the Calendar (see Table of Feasts and Calendar in Pr. Bk.).

(d) In the Greek Calendar the festivals are distributed into three classes—Greater, Intermediate, and Lesser—corresponding respectively to the Latin Doubles, Semi-doubles, and Simples. The Greater class is subdivided into three sections: I. †Easter, which stands alone; II. †Christmas, †Epiphany, †Hypapante, †Annunciation, Palm Sunday, †Ascension, †Pentecost, †Transfiguration, †Repose of B.V.M., Nativity of B.V.M., †Exaltation of the Cross, †Presentation of B.V.M.; III. †Circumcision, Nativity of St. John Baptist, SS. Peter and Paul, Beheading of St. John Baptist. The Intermediate class includes the 12 Apostles (except those noted above) and certain Greek saints, such as St. Basil, St. Gregory Nazianzen, St. Chrysostom, with St. Elias the Prophet, St. Michael the Archangel, etc. The Lesser class contains all the other saints whose names appear in the Calendar. In the above lists the festivals marked † are days of general obligation, known as *τελεῖοι ἀπράκτοι*, i.e. when work is abstained from; all the rest are described as *ἐν μέρει μὲν ἀπράκτοι, ἐν μέρει δὲ ἔμπρακτοι* (Nilles, i. 34).

31. (a) In the Eastern Calendars, OT prophets and Saints are freely commemorated—a feature which is in marked contrast with the omission of all such from the Western Calendar, with the exception of the Maccabees. Thus, to take for example the first and last months of the year, in January the prophets Malachi, Elijah, and Isaiah have days assigned to them; in December, Nahum, Habakkuk, Zephaniah, and Haggai. Among other commemorations which have no parallel in the West are Jan. 22, ‘The 6th Oecumenical Council’; May 7, ‘The Sign of the Cross which appeared in heaven’; May 11, ‘The Birthday of Constantinople’; Aug. 16, ‘The Icon of our Lord not made with hands.’

(b) Among the Greeks and Armenians, Saturday is still, as in early times (see above, I (c)), treated as a festal day, almost as a second Sunday. It is marked by a celebration of the Eucharist even at seasons when no other week-days are so honoured. Among the Nestorians, Friday holds a similar position. Throughout the year it has its own name and office like Sunday, and upon it the festivals of the greatest saints are fixed in regular course (see above, I 4).

See also CALENDAR (Christian), FASTING (Christian).

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FESTIVALS AND FASTS (Egyptian).—I. SOURCES.

—Egypt is extremely rich in this respect.

1. We have first of all the tables enumerating the festivals in regular series, or in the form of chronological annals of a religious sanctuary. The ordinary form of the first-named is that of the temple calendars (cf. CALENDAR [Egy.], VII. 3). The specimens most worthy of mention, in order of date, are those of Karnak (XVIIIth dynasty), Medinet-Habu (XXth dynasty), Edfu (Ptolemaic), Denderah and Esneh (Roman period). The famous 'Stone of Palermo' (Vth dynasty) is a good example of the second type.

Individual mention of a long series of festivals (sometimes augmented by brief descriptions or explanations as to their value or aim) is made from time to time in the corpus of the Egyptian texts. As principal types we may mention : (a) historical mural inscriptions or official stelæ of the temples; (b) numerous extracts of temple inscriptions of a non-historical character; (c) allusions to or enumerations of private stelæ or inscriptions engraved upon private statues; so-called funerary literature adds a long list in (d) the festivals quoted in the collections known as 'Books of the Dead' (cf., e.g., chs. xviii.-xxi.); (e) funerary calendars, more or less complete, written on the sides of sarcophagi (the best specimen is the coffin of Babe in the Museum of Cairo, containing a list of a hundred local festivals [VIIth dynasty]); and, finally, (f) the festivals mentioned (and sometimes described) on the walls of mastabas or hypogea (cf. for the Theban series, the tombs of Einna, Monna, and Nofrhatep, all belonging to the XVIIIth dynasty).

2. The representations, properly so called, of festivals of all kinds are sufficiently numerous to permit of reconstituting in the greatest detail the aspect and material order of these ceremonies. The two sources of information are the bas-reliefs of the temples, and the frescoes or reliefs of private tombs. From the immense list of the former, a good chronological series of types may be derived : (a) the representations in the royal chapels of the Pyramids of Abusir (Vth dynasty); (b) the temple remains recently found by Petrie in Memphis (XIth dynasty); (c) the famous representations of the procession of the grand colonnade of Luxor (XVIIIth dynasty); those of the 'festival hall' of

* Referred to as *Menology of Constantinople*.

Thothmes III. at Karnak (XVIIIth dynasty); of the inauguration of the Nubian temple of Soleb (XVIIIth dynasty); of the triumphal procession of Deir el-Bahri (XVIIIth dynasty); (d) the ceremonies represented at Gurneh (XIXth dynasty); the great festivals of Min represented in the Iamessium (XIXth dynasty), and at Medinet-Habu (XXth dynasty); (e) the jubilee festivals celebrated by Osorkon at Buhastis (XXIst dynasty); (f) the festivals or processions engraved on the walls or ascending passages of the Great Temple of Edfu (Ptolemaic period); (g) the representations of processions on the famous staircases of the sanctuary of Denderah (Roman period). The representations on the tombs, principally under the Theban Empire, add a considerable wealth of episode and detail. We must confine ourselves to mentioning here : (i.) the wonderful series of royal or sacerdotal festivals reproduced in the private tombs of Amarna (of special value for the very individual life of Egyptian society under the heretic Amenhotep IV.); (ii.) the representations dispersed throughout the necropolises of Thebes (XVIIIth-XXIst dynasty). The frescoes of the high priest Iumaduait may be regarded as the most beautiful example descriptive of the great festivals of the Theban cult under the later Ramessids.

3. The combination of these two sources of information gives the dates, the places, and the material form of the Egyptian festivals. Their nature, their aim, their significance, and a great number of details of every kind, are furnished by the descriptive texts. Some of these belong to the inscriptions in the temples (e.g. the long descriptions of the festivals of Edfu, or the famous series of the 'Mysteries of Osiris' at Denderah); others come from a combination of the information furnished by the private stelæ (e.g., in regard to everything connected with the feasts of the battles and death of Osiris at Abydos); the ex-votos of cures or oracles (cf. DIVINATION and DISEASE AND MEDICINE [Egy.]) add a great number; finally, the papyri of administrative or private correspondence (principally for the last centuries) serve to complete our knowledge down to the minutest detail (cf., e.g., the papyri of the Ptolemaic period for the διάβασις of the Theban Ammon).

To these properly Egyptian documents, the classical Graeco-Roman world adds the wealth of its knowledge (sometimes, however, to be received with caution, especially as regards the interpretation of origins or the esoteric meaning of festivals). The long series of texts from Herodotus, Strabo, and Plutarch, or Diodorus, down to Latin literature, was collected last century by Wilkinson with a care which leaves very little to be added by modern bibliography.

The total actually known of Egyptian festivals of all kinds—general, local, exceptional, royal, funerary, commemorative, etc.—exceeds, in round numbers, 1500. Of course, this figure must not deceive us as to the real number of festivals taken part in by the national life of Egyptian society (cf. below). It is none the less certain, however, that a classification is necessary for the understanding of this enormous series. The most satisfactory method seems to be a division of the festivals according to their chief character, without taking account of chronological details or geographical divisions. Such a procedure is artificial, but it places the information most quickly at the command of the reader.

II. CLASSES OF FESTIVALS.—I. Local festivals having reference to the life of local gods.—It has been pointed out in a former article (CALENDAR [Egy.], VI.) that the repetition or commemoration of the acts of the legendary life of the gods, celebrated at times which were foreseen and *fixed*, marked a decisive advance in the religious civilization of nations. The study of uncivilized peoples makes it possible to follow the series of attempts culminating in the point at which the history of Egypt has already arrived. We may summarize the

festivals of the local gods under the following heads:

(a) *Anniversary of the birth of the god* (specimens : Stone of Palermo, Sarcophagus of Babe).—Practically speaking, the date of these festivals seems to have been based upon the astronomical determination of the heliacal rising of a star, or upon the reappearance in the firmament of a constellation supposed to be the habitation, or one of the 'souls,' of the divinity (an exception is made, naturally, for the gods of 'Nilotic' character or those of solar character, for whom the system is much more complicated).

(b) *Festivals having the character of 'seasons of the year,' associated with a local god (not including the feasts 'of the Inundation')*.—These are more especially the festivals of the 'first day of the year,' coinciding with the reappearance of the star Sothis (Sirius), and the beginning of the rising of the Nile (end of June). The festivals of the New Year at Denderah, where the statue of the goddess is brought on to the terrace of the temple and there receives the first rays of the rising sun, are a good example.

The commemorations of cosmogonic events of the historical period were at first, before theology had made itself felt, simply 'naturist' festivals. Such were, e.g., the festivals of the 'rising of the heaven' (i.e. its separation from the primordial earth and water), the anniversary of which was celebrated in a number of Egyptian towns, e.g. the great festival celebrated at Heracleopolis on the 1st of the month of Phamenoth.

(c) *The legendary episodes of the life of the gods* constitute probably the most ancient festivals. Most of these commemorations consist principally in sham battles, and seem to be reminiscences of fights attributed by local history to the war between the friendly divinities and the monsters who were enemies of man (cf. DUALISM [Egyp.]). The myths of Osiris and of Set disguised them, in the historical period, as the anniversaries of the principal dates of the war between Horus and Set-Typhon. The traces of the pre-historic period may still be found in many typical details (magical dances, disguises, masks, etc.), and suggest instructive connexions between them and the mimetic ceremonies of uncivilized peoples. Some, still more ancient, seem to have been linked, before any attempt at cosmogonic religion had been made, to the magic festivals in connexion with hunting or fishing, such as are still celebrated by races of a lower degree of culture.

(d) *The local life of Divine idols*.—Like the local lords and princes, who were their heritors, the Egyptian gods lived in effigy the life of lords of the manor in their sanctuaries. The walks which they took for pleasure or inspection, their excursion into their 'houses of rest' during the fine season, form the schema of a series of festivals which the calendar spreads over the whole length of the year. It is of these 'outings' (*khaū*) and journeys that the Theban collection, thanks to the exceptional wealth of its contents, gives us an abundant list, illustrated and commented upon by hundreds of texts.

The festivals of Amon, those of Maut his wife, and of their divine son, Khonsu, represent for us the visit paid by Amon to Maut and Khonsu in their sanctuaries; the Mother-goddess or the Son-god paying a visit to the head of the family in the great temple of Karnak represents the joyful excursion of the statues of the three divinities to the Thebes of the south (=Luxor). The *āsāfārs* of Amon on the west side of the capital, and the festival of the valley, the 'great festivals' of Amon-Minu at Medinet-Habu and at the Ramesseum, 'the beautiful festival of Amon in Thebes,' and the small festivals, such as that of the 6th day of the month, are not peculiar to the civilization or the province of Thebes. What we know of Edfu, Denderah, and Memphis shows us a calendar quite as full of rejoicings. Memphis could enumerate an equally long list for the 'outings' or the 'manifestations' of its god Ptah, in 'great' or in 'small' festivals. The only difference in favour of Thebes arises from its position as capital, for the time being, of Egypt, and from the number of monuments which it has left us by

reason of this privileged position. Everywhere, in the same way, the dividing up of the divinity into idols having a special epithet and a particular cult has brought about festivals in keeping with this special 'aspect' of the divinity. Khonsu, 'Lord of Joy' (in Thebes, 'Beautiful Rest'), and Khonsu, 'of the magnificent union,' had distinct anniversaries for their rejoicings or processions, just as Ptah, the 'modeller of the world,' and Ptah, 'of the districts of the South,' had theirs.

(e) A series of local festivals of a more essentially 'naturist' character is connected with the cycles of rejoicings proper to each region of Ancient Egypt. The gods naturally take part in them, but the connexion with their rôle or their legend is here less evident. The festival of the 'reception of the river' (Beni-Hassan, Kahun, etc.), and the festivals of the 'arrival of the Nile' (Silsileh), of the 'beginning of the rising' or the 'opening of the canals' (*passim*), are the most conspicuous. The popular character of these rejoicings, as revealed in our sources and in the classical authors, shows a strong resemblance to what, during last century, was still the character of festivals such as that of the opening of the *khālīq* at Cairo. Similarities are equally evident in festivals such as those of the *āsāfārs* mentioned by the contemporaries of the Alexandrian civilization, and all those popular 'assemblies' where the people went into the country or to the neighbouring necropolises or into the 'valley' (Thebes, Denderah, etc.), to make bouquets of *honit* or *tekhui* flowers, to eat lentils, or to taste the sweetness of new honey, while repeating the saying : γλυκὺν ἡ δλήθεια—as Plutarch tells us (*de Is. et Osir.* 68). The description of rejoicings of this kind gives the impression of something quite analogous to the festival of 'onions' in modern Greece, or to the *shamm an-nasīm* so dear to the hearts of the lower-class people of modern Egypt (see below, p. 884^a).

2. *Inter-provincial festivals*.—The statues of the chief divinities of the nomes came out once or twice a year to pay visits of great pomp to their neighbours. Information in the form of accounts of these journeys abounds in the principal temples. Harshafitu of Heracleopolis went to see Hathor of the Fayyum, and the latter came to visit him in her turn. Edfu saw Hathor of Denderah arriving with an immense suite of priests and followers; and Horus of Edfu afterwards went with as long a train to the festivals of Denderah. The whole of Egypt was continually being crossed and recrossed by these Divine processions. The rejoicings lasted several days, and sometimes several weeks. Picturesque descriptions of them are not wanting, and show that the whole population took part, augmented by thousands of pilgrims from outside, not to mention, of course, the presence of the princes of the respective provinces of the visiting gods, their officers, and the whole of their clergy. The episodes of sham wars and massacres, of great popular affrays, and certain strange scenes where troops of animals (oxen, goats, etc.) were hunted, whipped, or put to death, connect these ceremonies with the highest antiquity. Over and above the legendary wars of the Osirian myth, we catch glimpses of magical feasts, with propitiatory rites in connexion with hunting or tribal wars, similar to those which are found among modern uncivilized peoples.

3. *Festivals of a national character*.—The mechanism which set these festivals in motion is easy to re-construct. To begin with, part of them took their rise simply in the successive political preponderance of the large towns of Egypt. The festivals of the local gods of Memphis, Thebes, and the Delta became those of the whole of Egypt as each town in turn was the first city of the valley of the Nile. The nation adopted in each case the local dates of the festivals or anniversaries, and established them as general feast-days. Their

splendour tended to pale with the decline of the town to which the god really belonged ; it diminished in favour of new-comers. Thus it comes about that at the time of Herodotus the great festivals of the gods of Upper Egypt had given place to those of the divinities of the Delta, because it was in Lower Egypt that the dynasties of the Bubastites, the Tanites, and the Saïtes had established the political centre of the Empire. The great pilgrimages, which drew the faithful by hundreds of thousands, are held henceforth in connexion with the festival of the divinities of Bubastis, Sais, and Buto. But side by side with this first changing group, a certain number of festivals, throughout almost the entire course of Egyptian history, are celebrated all over Egypt at one time. They are almost all connected, as is only logical, with those gods who, with the chief god Rā, were accepted as the universally adored gods, by the side of the local gods (with whom they are frequently confused). These are, then, festivals in connexion with Ptah-Sokar and with Osiris. As well as having in all the large towns special sanctuaries, where the festivals of their particular calendars were celebrated, their great anniversaries always drew to Memphis, Mendes, or, more especially, to the mysteries of Abydos huge crowds which came from all parts of Egypt.

The famous Osirian festivals of the month of Choiak at Denderch seem to have acquired a more gradual popularity, and to have become famous only when the festivals of Abydos declined. As to the Heliopolitan festivals, which are as ancient as the very history of Egypt, they seem to have retained a monarchical character of high sacerdotal initiation, which separates them absolutely from the great pilgrimage festivals of the other famous sanctuaries. The national festivals are connected more especially with the funerary life of Ptah-Sokar, Osiris, and their devotees (*e.g.* the festival of the 'Round of the Walls'), and ought, rationally speaking, to be taken rather in connexion with the festivals of the dead (*cf.* below).

4. Anniversaries of a historical or pseudo-historical character.—Although still having a connexion with the divine life, the festivals in question have reference rather to acts done by human chiefs and to their commemoration. The Thinite monuments and the Stone of Palermo represent for us, as regards the most ancient period, the 'festival of beating Anu' or that of 'constructing the defences of Dewazefa,' which may be connected with memories of the *real* great wars of primitive Egypt (but with reserve as regards the mythological share). More definite anniversaries were instituted by the Pharaohs of the first Theban Empire, and celebrated the conquests of the monarchy. The 'festival of repelling the troglodytes' and that of 'taking captive the Nubians' were still commemorated, after having been instituted by Usirtefen III. (XIIth dynasty), under Thothmes III., in the middle of the New Empire.

At the same time, we ought not to be deceived by these anniversaries. At certain times, some Pharaoh might renew them out of devotion to one of his ancestors, or to show that he was repeating his exploits. But in the interval they had fallen into disuse, and everything tends to prove that festivals of this type rarely survived their founder.

5. Foundation of sanctuaries.—The great decorative compositions and the connected texts in the temples of Deir el-Bahri or Soleb, as well as the frescoes of Amarna, give us, with much wealth of detail, the festivals which took place at the foundation of new temples. The arrival of the royal procession, the ritual of foundation, the laying of the first stone (Edfu), the ceremonies of inauguration, of the first sacrifice, and the rejoicings accompanying all may be followed step by step. As regards Amarna in particular, the biographical pictures left by the principal dignitaries on the walls of their tombs add very valuable information to the official descriptions given by other documents, in that they show in a life-like

way the popular gaiety and joyous excitement of the crowd.

6. Coronations and royal jubilees.—The categories of anniversary festivals in relation to the life of sons of gods are not numerous in the history of Egypt. The festival of the birth of the Pharaoh does not seem to have been celebrated in a regular way ; the festival of giving the name was necessarily confused, through the mechanism guiding the making of royal names, with the festivals of the great gods. The coronation and the jubilee (*sadu*) are the two great ceremonies. The first divides itself naturally into a series of distinct festivals, ranging from the solemn recognition of the king by the chief of the gods, the presentation to the people in the court of the temple, and the adoption of the 'sacred name,' to the consecration properly so called. This last ceremony was fixed from the very beginning to be held at Heliopolis ; the few remaining Memphite monuments represent it as being attached to that town, and it is seen from historical inscriptions that the rule of the Pharaoh was not considered valid till after the traditional solemnities had been accomplished at the Heliopolitan sanctuaries. Piankhi himself, the conqueror of Egypt, was not considered the legitimate king of Egypt until he had undergone, in the ancient capital, all the long ceremonies fixed by the custom of thousands of years. Without discussing here the difficult question of the exact nature of the *sadu*, it is evident that its jubilee nature makes it a repetition of the festivals of the coronation. Through it we obtain part of the material details which are lacking with regard to certain points of the coronation, for the festivals of *sadu* have everywhere been represented on Egyptian monuments either in a shortened form or at full length.

The texts of the Pyramids show that the episodes represented on the monuments commemorative of the *sadu* (*e.g.* at Memphis (XIIth dynasty)) existed as early as the proto-historical period. They are found almost unaltered down to the time of the Ptolemys. In this latter period Heliopolis lost the privilege, which Memphis gained, of seeing the Pharaoh crowned. The most detailed and curious scenes representing the magnificent pomp of these festivals and the concourse of all the dignitaries of Egypt are represented in the bas-reliefs of the 'festival hall' of Osorkon II., found and re-constructed in 1892 by Naville at Bubastis.

7. Royal episodic festivals.—Besides the participation of the Pharaoh in the great festivals of the cult or in the commemorations of his own reign, two distinct series of festivals have been left us by the monuments.

(a) *Those having reference to expeditions of war and celebrating the victories of the Pharaoh or his triumphal return.*—The royal procession with its booty and its captives, the solemn arrival of ambassadors or tributes from foreign lands, and sacrifices and offerings presented in thanks to the Divine Lords are the subject of immense decorative compositions on bas-relief and frescoes, either in the temples themselves (Karnak, the tower of Luxor, Ramesseum, etc.) or on the walls of private tombs (necropoliess of Thebes and Amarna).

(b) *Those accompanying the different acts of royal life* (birth of princes, marriages, journeys, inauguration of palaces, etc.).—The sources, which are still rather incomplete, are furnished especially by the paintings of Amarna, which constitute in this respect a series of historical pages of the highest interest. We must make special mention of the arrival of the famous queen-mother Tyaa at her new palace, and the manifestations of all sorts which marked her arrival from Thebes (banquets, popular rejoicings, midnight banquets, processions of musicians and of torch-bearers, military parades, official processions, etc.).

8. Festivals of a funerary character.—The enumerations or calendars of the Memphite mas-

tabas (IVth–VIth dynasties), of Dendereh (VIIth dynasty), of Syut (Xth dynasty), of Bersheh, Gebrawi, and Beni-Hassan (XIth–XIIth dynasties), of the Theban necropolises (XVIIIth–XXVIth dynasties), give us the complete lists. The character of these festivals has been shown in art. CALENDAR (Egyp.). The form of procedure is the same as for the festivals of the gods. The cults of local gods of the dead and the festivals of these funerary gods became, at least in regard to some of the gods, national anniversaries, which were little by little all fused into the great cycle of the cult of Ptah-Sokar-Osiris. The placing of the god in the coffin and then in the tomb, the planting of sacred trees or mystic insignia (ancient fetishes [?]), the mourning of the divine family, the apparent death of the god and his subsequent resurrection, form so many episodes giving rise to distinct festivals, with which are connected the festivals of ordinary dead persons. The participation of the living in the principal anniversaries (see the frescoes of the Theban tomb of Nofirhatep) gradually modifies their character. The *agapes*, the so-called ‘funeral banquets,’ the general mourning on the days consecrated to the dead, the annual pilgrimages to the necropolises, the days of magic ‘navigation’ of the souls towards Abydos (festival of boats, the prow of which is turned towards Abydos in the night ‘when the officiating priest awakes in tears’), the festival in which the processions go by the light of torches to seek the statues of the dead in the necropolises, and the festival in which ‘the round of the walls of the Temple is made praying for the venerated dead,’ the festival of new fire, are only *excerpta* which may be quoted in passing. Herodotus (ii. 62) has given a picturesque description of the episode of the ‘festival of the Lamps.’

III. MATERIAL CHARACTERISTICS AND GENERAL CHARACTER.—The description of the pomp of these great Egyptian festivals cannot be made the object of even the briefest description in a summary so condensed as this. The Theban pictures show their gaiety and magnificence (see Lit.): troops of dancers and singers, companies of soldiers, troops of negroes, orchestras, officers and priests, processions of bearers of offerings or sacred objects, emblems, banners, etc. We have, in a word, along with the local modifications of Egyptian civilization, the signs of rejoicing which are present in festivals all the world over. The three more particularly Egyptian characteristics of these immense processions are: (a) the sacred boats, carried on litters, on which are placed the tabernacles of the images of the gods; (b) the carrying of insignia and emblems, in which may sometimes be recognized the survival of very curious archaic fetishisms (the ‘box’ of Min, vases, *didu*, thrones with the emblem *khatbet*, etc.); (c) the participation in the festivals of small portable statues of deceased kings or of the reigning king. This participation of the royal ‘souls’ is made clear by numerous inscriptions and by the bas-reliefs of Medinet-Habu, Deir el-Bahri, Karnak, Ramesseum, Gurneh, and Luxor.

Certain traditional and especially venerated statues (*e.g.* those of Abmes I. and Nofirhatep), which were continually being embellished or re-made in precious material, seem to have played a part similar to that of the most famous images of certain of our Christian sanctuaries. The participation of high dignitaries and the local nobility in these festivals would require a long article for itself alone. It is to be regretted that the magnificent representations on the staircases of Dendereh, and more especially of Edfu, have never been popularized as they should be by modern reproductions.

The frescoes of Amarna and the notes made by Herodotus during his travels illustrate briefly the part played by the populace in all these ceremonies: the noisy and sometimes licentious gaiety of the crowds which flocked to the pilgrimage, the thousands of devotees encamped in the approaches to

the sanctuary, give the impression that a festival of modern Egypt, like the famous fair of Tantah, must still present an accurate picture of what a great festival of Egypt at the time of the Pharaohs was like.

The religious ceremonies which were there gone through consisted essentially in the following:

(a) A representation of celestial navigation by small sacred boats on the sacred lake of the temples. This is probably the most ancient source of the theme of the procession; it is connected with the organization of mimetic magic in its civilized form.

(b) Journeys (by land and sea) taken by the statues of gods, visiting their various provincial sanctuaries. As if they were real living guests, they receive gifts on their arrival, and are entertained at solemn feasts; they are washed, anointed, perfumed, and robed. Sometimes they rest for the night ‘on a bed of flowers.’ During their journey they halt at ‘stations of rest,’ analogous to the *reposoirs* of Roman Catholic state processions. A solemn sacrifice marks the culminating point of the ceremony.

(c) Visits of the gods to the tombs of deceased kings or princes in the necropolis, on the great days of commemoration of the dead. (d) The presence of divine statues at the solemn acts symbolizing the great events of agricultural life (the rising of the Nile, the cutting of the first sheaf at the harvest).

(e) Sacred dramas, consisting particularly in representations of wars, battles, and brawls, interspersed with songs and incantations. The ‘mysteries’ of the type of Mendes, Ahydos, and Dendereh are of a more complicated kind; in them was given a representation, lasting for some days and taking place at various points of the sacred territory, of the wars of the god, his death, the battles of his supporters, his entombment, and his resurrection. The making of symbolical images of the god, which had been broken in pieces, associating his death and resurrection with the processes of the death and resurrection of the substances of Nature (corn and vine), is the most salient feature of the famous Osirian festivals of the month of Choiak. Ceremonies like those of the great pilgrimages naturally lasted several days, and in certain cases even several weeks. Festivals of even a local character, like the ‘great outing of Amon,’ were extended for a whole month throughout the Theban territory.

What has been said in the articles CALENDAR (Egyp.) and DUALISM (Egyp.) explains clearly enough the essential meaning and aim of the elementary acts constituting the framework of the festivals as well as the character of pilgrimages or processions in connexion with the cult of the gods. The very nature of the festivals of foundation or the royal festivals shows us their value and their intention. What must be more strongly emphasized, as belonging specially to Egypt, is the importance which the participation in ceremonies had for an Egyptian. The festival of an Egyptian god was not only a magic reproduction, which became later a symbolical commemoration; the living and the dead really participated in the virtue and the favourable influences which flowed from the accomplishment of these ‘outings’ of the gods. Men contributed, along with their divinities, towards the maintaining of ‘order’; their enthusiastic gratitude for the work accomplished by the gods in the past, combined with their confidence in them for future struggles, led them to consider participation in the sacred dramas as a real religious duty, the performance of which acquired merit and a sure outlook for the future life. In many respects a pilgrimage to the festivals of Abydos must have constituted for the Egyptian a meritorious act analogous to that of a Musalmān’s pilgrimage to Mecca.

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FESTIVALS AND FASTS (Greek).²—A writer on this subject has abundance—embarrassing abundance almost—of material for the first part of the title, but very little for the second, unless it be made to include all religious rites not of a wholly joyous nature; and, even then, the festivals are still greatly in the majority. Greek religion was, on the whole, a very cheerful affair, and, among a people whose ordinary diet was Lenten enough, actual days of abstinence (*vñgrætai*) were not common. Throughout this article we propose to use 'festival' as a general term, corresponding to *éopr̄n*, for any kind of a periodical observance, whether joyous or sad. We can hope only to give a bare outline description, with a few illustrations, of the general nature of Greek festivals in the classical period, with some slight account of what we believe to have been their origin. They may be classed thus :

(1) *Agricultural*.—Under this head fall an immense number of festivals in honour of deities who, in origin at least, are gods of ploughing and sowing, harvest and vintage. In this connexion, therefore, it may be well to understand clearly, once for all, at what times in the year various agricultural operations were, and are, carried on in Greece.³ *Ploughing* comes (a) in October, (b) in spring. *Sowing* is at the end of October (*évarp̄n*, 'early' as it is called nowadays) and in November (*épsi*, 'late'). *Harvest*, beginning with barley, is from the end of April to the middle of June. Hence the modern peasant calls June *Θερινής*, 'harvest-month.' *Threshing* takes place in July (*Αλυνάρης*, 'threshing-month'). The *vintage* is in September (*Τρυγητής*, 'vintage-month').

(2) *National and commemorative*.—Under this head we include such festivals as the *Panathenaea*, and the anniversaries of victories. Of course, they were often dedicated to 'agricultural' deities; but their intent was to commemorate, not the god's power in Nature, but his dealings with a particular people, or his help on a particular occasion. The Great Games might be brought under this head for convenience' sake, though their origin is not beyond dispute.

(3) *Feasts of heroes and under-world powers generally*.—This is closely connected with (1), but again the view-point is different; the earth-power is worshipped, not so much as making the soil bring forth fruits, but rather as influencing the fate of the dead. The few mournful rites which are recorded are mostly included here.

(4) *Orphic ceremonies*.—Most, if not all, of these are foreign. The most important are the Bacchic rites, which come from Thrace. The Orphic worship, which springs from them, cannot be considered here.

I. Agricultural festivals.—The earliest and simplest form of these festivals is nothing more than vegetation-magic, originally without reference to a god at all. Athens celebrated, side by side with festivals of a more civilized type, two curiously archaic ceremonies, the *Thesmophoria* and the *Skrophoria*. In classical times they were taken under the protection of State-deities;⁴ but we can still see the old magic preserved where it would be risking too much to let any ancient ceremony go,

¹ The works to which an asterisk is prefixed are of primary importance.

² Abbreviations: Farn.=L. R. Farnell, *Cults of the Greek States*, 1896 ff.; Mom.=A. Mommsen, *Feste der Stadt Athen*, 1898; Nils.=M. P. Nilsson, *Griechische Feste von religiöser Bedeutung*, 1906; Harr.=J. E. Harrison, *Prolegomena to the Study of Greek Religion*, 1903 (2nd 1908).

³ The writer is indebted for much of his information here to Dr. Simos Menardos, Lecturer in Byzantine and Modern Greek at Oxford.

⁴ See Aristoph. *Thesm.* 295.

and preserved also by the conservatism of the women, the natural tillers of the soil and workers of earth-magic; for, as they know how to hear children, they can induce the earth to do likewise. *γαῖα φύη, τέκε καὶ σὺ τελ δ' ὀδῶν εἰσαφῆται*⁵ is in effect what the women of all primitive peoples have always said—since before Rhea bare Zeus.

The *Thesmophoria* was in Pyanopsion (October), and was celebrated by the women alone, and in secret,⁶ on the *Pnyx*. Our accounts, the chief of which is a scholiast on Lucian, *Dial. Meret.*, are vague, and overlaid with mythological interpretations; but this much can be gathered. Into certain chasms (*μέγαρα*) pigs were thrown,⁷ and left to rot and be devoured by the snakes who lived there; and the remains—of last year's pigs, apparently—were taken up by women who had been purified for three days and were called *ἀντλήτραι*, 'drawers-up.' They were then placed upon an altar, 'and they believe,' says the scholiast, 'that whoever takes some, and mixes it with the seed he sows, will have a good crop.' Here we have a wide-spread form of vegetation-ritual—the preparation of a kind of manure, intended to act, not as ordinary manure does, as the *σκόρπιον*, or white earth, was perhaps supposed to do later on in the *Skrophoria*, but by virtue of its *mana*, due partly to the prolific nature of the pig, partly, it may be, to the influence of the serpents, the regular *avatar* of chthonian powers. The festival lasted three days, which seem to have been called *ἄνοδος καὶ κάθοδος, νηστεία, καὶ λιγύεια*.

In connexion with the corresponding summer festival, the *Skrophoria*, we get the strange rite of the *Arrhephoria*, a word of somewhat doubtful meaning, but probably implying 'the carrying of male things.' In this, little girls—so young that their chastity was absolutely indubitable—prepared by a year's residence on the Acropolis, were given, at night, certain sacred objects, which they carried by a natural underground descent to the temple of Aphrodite in the Gardens; and thence they returned, with certain other covered objects which the priestess gave them. These objects were, no doubt, fertility charms of some sort, probably phallic, and their covering, together with the virginity of their bearers, acted as a sort of non-conductor, and prevented their virtue from being wasted. Here we get all the elements of agricultural ritual, the use of objects having great and mysterious *mana*, and the importance attached to virginity, a state whose magical potency is matched only by pregnancy.

Equally primitive, in part at least of their rites, are two festivals of the god whose name we naturally associate with advanced Hellenic culture—Apollo. These are the Spartan *Karneia* and the Athenian *Thargelia*. In the former we have clear indications of a vintage festival⁸ of a sort practised all over Europe, and still surviving in places.

'A certain functionary was decked with garlands, and, after praying for blessings on the city, started off running, pursued by certain young men who must be unmarried and who were called *σταφυλοβόροι* or 'grape-cluster-runners'; if they caught him, it was a good omen for the State, but had if they failed.'⁹

The *Thargelia*, in the month *Thargelion*—May, furnishes us with an example of a still more primitive form of the same rite. The functionary in the *Karneia*—no doubt an embodiment of the

¹ Callimachus, *ad Iovem*, 29.

² Cf. Aristoph. *Thesm.*, *passim*. For numerous examples of non-Attic *Thesmophoria*, and an account of their ritual, see Nils. 313 ff. It is one of the few feasts with distinctly mournful acts occurring in them—fasting, sitting on the ground, etc. These are probably vegetation-magic (Nils. 318).

³ Harr. 120 ff.

⁴ The *Karneia* was in the month *Karneios*=*Metageitnios*=August, roughly.

⁵ Farn. iv. 259 f. For numerous examples of this sort of ritual, see Frazer, *GB*³, pt. v.; and, for the dressed-up functionary, cf. the English Jack-in-the-Green.

vegetation-spirit—was merely pursued and caught, to get his fructifying power for the Spartan vineyards. The *pharmakoi* in the Thargelia were, some authorities inform us, actually put to death. Our chief authority, Tsetzes (*Hist.* 23, 726–756), assures us that a man selected for his ugliness was led out to sacrifice (*τὸν πάντων ἀμορφώτατον ήγον ως πρός θυσίαν*), and after several rites, intended, obviously, to indicate his connexion with a fertilizing vegetation-power,¹ was burned and his ashes ‘scattered to the sea and the winds as a purification of the tainted city.’ Harpocration adds that this was done at the Thargelia, and not merely, as Tsetzes says, ‘if disaster, by the wrath of heaven, overtook a city.’ The intention is obvious: the *pharmakoi* are at one and the same time incarnate vegetation-deities and scapegoats. On both counts, of course, they are liable to be put to death—in the one case, to prevent their powers from waning and give them an opportunity to be re-incarnated, and, in the other, to get utterly rid of them and of the sins with which they are laden.

But they were certainly not actually put to death in civilized Athens. On human sacrifice the Greeks of historical times looked with loathing and abhorrence even keener than ours, because they were nearer to it—just as the N. Amer. Indians, some of whom at least were once ritual cannibals, regard as permanently infamous any of their number whom hunger has driven to such a terrible resource.² Yet no enemy of Athens ever accuses her of so awful a practice; Athenians, and notably the author of the *Minos*, are as emphatic as any one in denouncing it; and our authorities for the practice are late and doubtful.³ Finally, the Thargelia was a festival of Apollo, and there is good reason to believe that not even the righteous execution of a condemned criminal was allowed to sully its purity. The killing of the *pharmakoi* can have been only a form; but no doubt, in earlier times or among more backward sections of the Greek world, it was real. At any rate, it was part of a great ceremony of purification, preparatory to getting in the harvest, of the same culture-stratum as the fertilizing rites of the Thesmophoria and Arrhephoria. Apollo’s connexion with it is not very clear; probably in his character of a god of harvest⁴ he took over an older ceremonial.

Of especial interest to us, particularly from a literary point of view, are those mimetic vegetation-rites connected with the name of *Dionysos*—the dances and mumblings of the ‘goat-men,’ which ultimately led up to Tragedy⁵ and Comedy. In these and many other ceremonies it is not primarily Dionysos the wine-god who is worshipped (a wine-deity pure and simple would hardly exclude wine from some of his offerings, as Dionysos did), but rather Dionysos the god of fertility in general, and especially the fertility of the fields. In Thrace there survives to this day⁶ a curious ritual in which we get both *phalloi*, reminding us of the phallic choruses out of which, says Aristotle, Comedy sprang, and a masque of men dressed in goat-skins, which provides at last the needed link between *τράγος* and *τραγῳδία* and helps to sweep away various absurd etymologies.⁷ For this masque is ‘tragic,’ and turns on the death of one of the characters—no doubt in old times

¹ τυρόν τε δόντες τῇ χειρὶ καὶ μάζαν καὶ ισχάδας,
ἔπτάκις οὖν φατζόντες ἐκείνον εἰς τὸ πέος.

² See A. D. Cameron, *The New North*, Appleton, 1910, p. 362 f.

³ There is better evidence for some other places, as Abdera and Rhodes. See Farn. iv. 267 ff., on the whole question.

⁴ It may be necessary to remind some readers that Apollo’s connexion with the sun is a mere fancy of late mythologists and syncratisers.

⁵ Farn. v. 210 ff.

⁶ R. M. Dawkins, in *JHS* xxvi. pt. ii. (1906).

⁷ E.g. Harr. 421 f.; for another theory, see *ERE* iv. 870.

Dionysos himself. It is well known that nothing is more common than the death, followed by the resurrection, of a vegetation-god; Adonis, Osiris, Diorysos, Balder, all come under this head—the good god who is slain by Winter or the Storm, and generally returns again in the spring. No festival of Dionysos comes in the summer; he is worshipped in spring and autumn. His three Attic feasts were in Poseideon=December (Rural Dionysia), Gamelion=January (Lenaia), and Elaphebolion=March (Greater or City Dionysia), and he is also connected with the ‘Feast of All Souls’ (*Ἀνθεστήρια*) in Anthesterion=February. Counting the Rural Dionysia and Lenaia as merely two forms of the same festival, we get the three feasts just about where we should expect them in the case of an agricultural deity: one at the time of new wine (Anthesteria), one in full spring (Great Dionysia), and one (Lenaia) to arouse the sleeping vegetation-power in winter. He has no Attic festival, however, in Pyanopsion (October), its place being taken by the older ceremonies already described. Roughly, then, we get ancient agrarian festivals answering in date to Easter, St. Demetrios’ day,¹ and Christmas in Modern Greece, while the Anthesteria contains elements of something like Lenten observances.² It is a fresh example of the Church’s marvellous and farsighted power of adaptation in making her great feasts come at times of the year already consecrated, in the minds of the common people, by the existence of similar pagan festivals.

But we must pass to a brief discussion of the nature of the two great Athenian feasts, the Lenaia and the Greater Dionysia. In these little is left of the simple and primitive Nature-cult, either on its quasi-magical or on its orgiastic side (to be considered later). The former festival consisted (1) of a procession, managed by the king-archon and certain assistants (*έπιμεληται*) chosen from the sacred *gentes* of the Enmolpidai and Kerykes; (2) of a contest of lyric and dramatic poetry, managed by the king-archon alone.³ Only the contest (*ἀγών*) is important, for it was at this that many of the great dramatic works were produced. In this connexion, it cannot be too carefully kept in mind that the plays were all religious, at least in theory, and that going to see them was an act of worship. A devout Greek did not go to the theatre to see a play of Sophocles or Aristophanes merely because he found it amusing or moving, any more than a devout Florentine goes to Santissima Annunziata on Easter morning merely because the singing is good. Of course, aesthetic enjoyment played its part, as it generally does—the people who built the Parthenon or Cologne Cathedral were moved by a love of beauty as well as religious zeal—but, in its essence, the State’s action in appointing *choregori*, the *choregos* fitting out and training his chorus, the dramatist’s composition of the tragedy or comedy, and the spectator’s presence in the theatre were all parts of the public and private religious duty of Athens and her citizens. It is so long since we have had any such union between Church and State that we are apt to forget that there was a time when the miracle-play was almost as much a part of the service, at some times of the year, as the *Kyrie* or the *Te Deum*. The tragedies, as has already been indicated, are the glorified form of old peasant miracle-plays, very like our own May-day and Christmas mumblings in general appearance, representing the contest between the two champions and the death of one of them.⁴ Rather harder to

¹ October 26.

² [Arist.] Ι' Αθ. Πολ. lvii. I.

³ Ridgeway, *Origin o Tragedy*, Camb. 1910, takes a different view.

⁴ Fasting and purification.

explain is the Old Comedy, with its railing and satire, its wild fun and buffoonery, and its frequent coarseness. Yet this is explicable enough as a survival, and not merely a survival—for the ideas were still alive in Greece—of old notions connected with fertility, magic, and good-luck charms. We have countless examples, many of them Greek, of peasant merry-makings, with their attendant broad fun at the expense of all and sundry, the ancient ‘jesting from the waggon’; and we shall have occasion to see, later on, that in the highly-developed worship of Demeter and Kore one characteristic of these was still carefully preserved—their deliberate coarseness. The *phallos*, as has already been mentioned, was used in these primitive rites as a symbol of fertility. It had its verbal equivalent—designedly coarse and foul jests. These were no mere wantonness—we hear of respectable women ceremonially using them—but part of the fertility-charm. As to the continual railing against individuals, that may be serious enough sometimes in Aristophanes, but in its ultimate origin it was as often as not a mere method of averting the evil eye; just as a street-boy spits on a new-found coin ‘for luck’—really to show, or pretend to show, his contempt for it, and so avoid nemesis. We can now understand why Aristophanes dares to rail against Dionysos himself, painting him as fool, coward, effeminate, and incontinent. It is really (though whether Aristophanes fully realized this is doubtful) a pious mode of address—an averting from the god of any possible *φθόνος*. Dionysos, though he could be very terrible, was a friendly god who came close to his worshippers in their feastings; and extreme reverence for the beings he worshipped was not a characteristic of the Greek.¹ Cf. art. DRAMA and DRAMA (Greek).

So much for the spirit of the plays. The details of their production are fully discussed in well-known books, such as Haigh's *Attic Theatre*, Oxford, 1889, and need not be entered into here, any more than the vexed question of stage or no stage. These points have absolutely no bearing on the religious side of the question. It should, however, be noted—what Dörpfeldt has overlooked—that whether his discovery of the precinct *ἐν Ληναῖσι* and of the wine-press be all he claims for it or not, the name *Ληναῖος* has nothing to do with *ληνός*, ‘a wine-vat,’ which would give *Ληνέος*, but must come from *ληναῖ*, an old word for ‘Maenads,’ and signify ‘god of the Bacchantes.’² The feast itself, however, has nothing of the orgiastic character which the name might imply.

The chief occasion for the production of plays was the Great or City Dionysia, in Elaphebolion. This began, on the 8th, with a *προαγών*, including lyric performances—no doubt, as in the Lenaia, dithyrambs, the form from which Tragedy is said to have been evolved—and offerings to Asklepios. The feast proper began, as we gather from Pausanias (I. xxix. 2 and other passages), with a solemn procession, in which the sacred cult-statue of Dionysos of Eleutherai was carried to the precinct of Artemis ‘Best and Fairest’ near the Academy. In this *kanephoroi*, or girls carrying baskets containing sacred emblems—probably of a similar nature to those borne by the *arrhephoroi*

¹ Nor always of mediaeval Europe; cf. the following lines from a French mystery-play on the Crucifixion:

‘Père éternel, lève-toi ! n’as-tu pas vergogne ?

‘Ton Filz est mort, et tu dors comme un ivrogne !’

This is quite as far removed from the *Dies Irae* as Xanthias’

‘χρυσοῦ θεοῦ’

‘évradoθ’ ἔχεις τὴν καρδίαν;

from the songs of the Initiated in the *Rane*. So Bhagavati is elaborately insulted at her great spring-festival at Cranganore (see *GB* 3, pt. i. vol. i. p. 280).

² Farn. v. 208; Nils. 276, who aptly compares *ληναγέτης*. Mommsen and Miss Harrison support the contrary view.

—took part, as also did dancing and singing boys. A phallic procession is also mentioned.¹ Next—perhaps on the 10th and following days—came the dramatic contests in the great theatre of Dionysos on the slope of the Akropolis. Here there assembled, not only the Athenians themselves, as at the Lenaia,² but also representatives from all over the Empire, and from foreign States. This was the occasion on which most of the new tragedies were produced; indeed, ‘at the new tragedies’ (*καναιάς τραγῳδίας*) is sometimes used to mean ‘at the City Dionysia.’ We hear, nevertheless, of new tragedies being produced even at the minor Peiraiac Dionysia; and Aristophanes’³ frequent references to the Lenaia show that he often produced a new play then, as was natural, since so much of his humour is topical and local.

The most discussed of all these agricultural and quasi-agricultural festivals are the two held yearly in Attica in honour of Demeter and Kore, *the Lesser and Greater Mysteries*. A good deal is known of the external ritual of these great ceremonies (*τὰ φανερῶς δρώμενα*), but exactly what was taught, or whether anything at all was taught, has been a much-disputed point, ever since Lobeck's learning and common sense cleared away the absurd theories of earlier speculators (*Aglaophamus*, pt. i.).

The Lesser Mysteries took place in Anthesterion, probably about the 20th,⁴ at Agrai, or Agrai, on the Ilissus. Here, as in the Greater Mysteries, a ‘truce of God’ was proclaimed throughout Greece, to allow would-be initiates to come to Athens unmolested. We know, unfortunately, next to nothing about the rites, except that they must have been simple, as there was no temple of Demeter, so far as we know, at Agrai, and consequently no place for elaborate *δρώμενα* to take place.⁴ The important thing is that the candidate who had been initiated in these mysteries became a *μύστης*, and was entitled to admission to the Greater Mysteries the next year but one.

The Greater Mysteries were held in Boedromion,⁵ the truce lasting from the full moon of Metageitnion to Pyanopsion 10. They began, it would seem, on the 13th, with a procession of the Athenian *epheboi* to Eleusis to get *τὰ λεπά*, certain sacred objects of which we know little, but which probably included ancient and peculiarly holy cult-statues of the two goddesses. They returned the next day. Then on the 15th came the *ἀγρυπνός*, or assemblage of the candidates, who on the next day were solemnly addressed by the king-archon, the hierophant, and *daduchoi*, at the Stoa Poikile. All who were guilty of certain ritual impurities (such as the eating of forbidden foods), all who were unable to understand Greek, all who had been deprived of civic rights, and other disqualified persons, were warned away. What this speech was like one can gather from Aristophanes' parody of it (*Ran.* 354 ff.).

‘Let every one stand aside
Who owns an intellect muddled with sins, or in arts like these
untryd;
If the mystic rites of the Muses true he has never seen or sung,
If he never the magical music knew of Cratinus the Bull-eater’s
tongue.

Behold, I give word; and again give word; and give word for
the third, last time;
Make room, all such.’⁶

¹ CIA i. 31. See Mom. 435 ff., for a detailed account.

² Aristoph. *Ach.* 503 ff. This indicates that *The Acharnians* was produced at the Lenaia, but *The Babylonians* at the Greater Dionysia.

³ Mom. chapter 20 ‘Kleine Mysterien.’ The month is furnished by Plutarch, *Demetrius*, 26; the duration of the truce (full-moon of Gamelion-Elaphebolion 10) indicates the 20th as a likely date.

⁴ Farn. ū. 189 for the few facts that are known.

⁵ Plut. 1. 1; Camill. 19; Phokion, 6; cf. CIA i. 4, n. 1 B.

⁶ Murray's translation.

Next followed the rite which gave the day its name, *ἀλαδὲ μύσται*, 'To the sea, ye *mystai*!' The whole body of the initiate went down to Phaleron, washed themselves in the sea, and also washed their pigs. For in this, as in all rites of a chthonian nature, the pig was a recognized means of purification, generally by means of its blood. Exactly how the animals were used on this occasion we do not know; *Ran.* 338 strongly suggests that they formed the material for some kind of sacrificial feast.

Then followed certain rites of which little is known. On the 17th we hear of a sacrifice of a sucking-pig to Demeter and Kore.¹ On the 18th (?) there was a procession in honour of Asklepios, probably identical with the Epidauria which Philostratos mentions (*Vit. Apoll. Tyan.* iv. 18).² On the 19th, late in the day, so as to last well into the night, and therefore, by Greek reckoning, into the 20th, came the great Iakchos-procession to Eleusis, visiting various holy places *en route*, and stopping at a certain bridge³ over the Cephissos for the rough jesting which, we have already seen, is associated with agricultural rites.⁴ Here we have to notice the presence of Iakchos-Dionysos in this festival of Demeter and her daughter. Our earliest document, the Homeric Hymn to Demeter (? 7th cent.), knows nothing of him. Probably, after the Dionysiac cult was imported from Thrace, with the Delphic oracle acting as its vigorous missionary and supporter, Dionysos was simply added to the Eleusinian deities, whom he resembled in many ways.

Arrived at Eleusis, no doubt after a rest—for the journey of some 15 miles, made fasting, with incidental dancing and singing, must have been extraordinarily fatiguing—the *mystai* proceeded to the rites of initiation, perhaps on the nights of the 20th and 21st. Concerning these we know, briefly, the following facts. Firstly, they were connected with the legend of the rape of Persephone, the grief-stricken search of Demeter, her arrival at Eleusis, the gift of corn, and the recovery of her daughter. Secondly, we gather that some part at least of all this was enacted in a sort of mystery-play at the *telesterion*, or Hall of Initiation.⁵ That there was also a *lepos γάμος*, or mystic marriage ceremony; that at a certain point in the rites the hierophant cried aloud, 'Our Lady Brimo hath borne a holy child Brimos'; that there was some sort of representation of the terrors of the under world—are the vague statements of late authors; and, though quite possibly true for some ritual or other, have not necessarily anything at all to do, really, with Eleusis. One fact, however, we do know, that at the climax of the rites certain 'holy things' were shown. Here again we are in ignorance of what they were.

We know a little about what was *said*—a less important matter than what was *done*. We hear of a sacred formula, *εέ κβε*, 'Rain (O Sky), conceive (O Earth)', used by the hierophant—a rain-charm, apparently, belonging to the oldest stratum of the rites; of the mystic formulae (passwords [?]) employed by the initiate; but exactly what it all meant is unknown. The secret was well kept.

Perhaps the fact is that there was no secret—at least no secret *doctrine*. The glow of ecstasy with which many writers, especially Neo-Platonists,

¹ CIG 523; *Berliner Klassikertexte*, pt. 5, 1st half, p. 10, provides us with an interesting, though very fragmentary, mythological explanation of the connexion between pigs and Kore.

² Farn. iii. 171 ff.

³ The modern Kolokythou, approximately; about half an hour from the Dipylon Gate.

⁴ The procession probably started from the Agora (*Ran.* 320, reading δέ ἀγόρας for Διαγόρας). For jesting (*γεφυρισμός*), cf. *Ran.* 420 ff.

⁵ The small extent of this hall, whose foundations are now completely laid bare at Eleusis, proves that there can have been no very elaborate spectacular performance, and indeed makes it hard to understand how the numerous *μύσται* can have got in at all.

speak of the experiences of the *mystai* does not, even if taken literally, compel us to suppose any notable increase in knowledge. It is rather a heightening of religious emotion, and a feeling of having joined the ranks of the elect. 'Bad have I fled, better have I found,' says one of the formulæ. Something in the rites—perhaps a sort of communion-service¹—may have induced a feeling of unity with Demeter and Kore, and with the male objects of the worship, Hades-Pluton, Eubuleus, Triptolemos, Iakchos. More than this we cannot say. If there had been any tangible doctrine, it is unthinkable that nothing should have leaked out, when practically any one could be initiated; and the official initiators, hierophant, *daduchos hierokeryx*, etc., were not men of any special training, but simply members of certain old priestly families who possessed traditional knowledge of the rites. We do not hear, in Greece, of a priestly caste claiming vast superiority in religious knowledge over the laity. There were, of course, certain things about the gods which only their priests and priestesses knew; but no mysterious powers or wisdom resulted from them to the priests themselves. They were simply things which must not be noised abroad, for fear some hostile person should make a bad use of them. Euthyphron might try to impress Socrates by claiming to be able to tell him many very extraordinary things about the gods; but neither Socrates nor any one else seems to have been much impressed by these claims.

2. National and commemorative festivals.—These were very numerous. They were held with a definite purpose, usually to honour a national deity, or to return thanks for a particular service. Being frequently rather elaborate and expensive, they were often pentatheric or quadrennial. We may sub-divide them thus: (a) festivals simply in honour of the god or goddess of a State; (b) international or pan-Hellenic festivals of a similar kind; (c) festivals of purification, associated with a ritual legend and purporting to be a representation of the deity's experiences; (d) feasts of thanksgiving for victories, etc.

Of (a) a good example is furnished by the great pentatheric festival at Athens, the *Panathenaia*.² This occurred towards the end of Hekatombaion, in the height of summer, the chief day being the 28th of the month—*τρίτη φθίνοντος*, 3 being Athene's number. The orientation of the Parthenon is so calculated as to allow the rising sun to shine full in through the door on this day, in the year of the temple's completion, 458 B.C. This feast was the celebration of the might of Athens and her power over lesser States—for all the allies were expected to send contributions to it—and of the might of her patron-goddess. It consisted of a series of contests such as a goddess of the arts and of war might be expected to delight in. First came an *ἀγών μουσικής*, or contest of singing, instrumental music, and, at least in the days of Peisistratos, recitations from Homer. Next came a gymnastic contest (lasting 2 days), originally held near the Piraeus, but later (4th cent.) in the present Stadion. The prizes for this consisted of jars of oil, originally at least the product of the *μορφαί*, or sacred olives of the goddess. There were two prizes for each contest, the second being $\frac{1}{2}$ of the first; e.g. the winner in the boys' *pankration* received 40 jars of oil, the 'runner-up' 8. The contests were of the usual nature—foot-racing, boxing, wrestling, etc. Next came the *ἀγών ἵππων*—horse-racing of various kinds; then certain minor contests—a pyrrhic dance, an *euandria*, or parade of crack troops, and a torch-light procession—all competitive, each

¹ Farn. iii. 185 ff.

² See E. Gardner, *Gr. Athletic Fest.*, p. 227 f., and, for more details, *JHS* xxxii. pt. i. p. 179 f.

tribe entering. There was also an all-night festival (*pannychis*), mentioned by Euripides (*Heracl.* 777-783) and other authorities; and, on the principal day of the feast, an elaborate procession, bringing the city's tribute to the goddess—the richly embroidered robe (*πέπλος*) on which was represented her triumph over the giants. Here, in the midst of this civilized ritual, we get a touch of primitive feeling; the statue of the goddess needs clothing, just as at another period of the year it needed to be taken down to the sea and washed, while the temple was undergoing a house-cleaning process (*Plynteria* and *Kallynteria*). The festival ended with a regatta in the harbour.¹

(b) The great games at Olympia and elsewhere were not very different from the gymnastic part of the Panathenaia, which they no doubt suggested. Existing nominally to do honour to Zeus, Poseidon, etc., it is at least possible that they originated from the funeral games of buried heroes. However this may be, and whatever be the origin of the games (Olympian chronology is very uncertain, the list of victors compiled by Hippias of Elis being criticized as early as Plutarch's time), in the 5th and 4th centuries their importance can hardly be exaggerated. They were pan-Hellenic; a truce similar to that proclaimed by Athens before the Mysteries protected all visitors; and all Greece was ready to punish those who dared to violate it. Any one who could satisfy the board of judges that he was of pure Greek blood, and not of a city under a curse, that he was free from crime and impiety, and that he had trained for the past 10 months was entitled to enter. This meant that all Greece proper, Ionia, Sicily, Magna Græcia, and the colonies scattered over the Mediterranean sent representatives to Olympia at least, if not to the other great games. The programme—originally 1 day only—lasted 3 days in later times, and consisted of long and short distance foot-races, races in armour, boxing, wrestling, the *pankration*, and an 'all-round' contest, the *pentathlon*—jumping, running, discus-throwing, javelin-throwing, wrestling—besides the great chariot- and horse-back-races. It was to celebrate victories of athletes that the greatest lyric poets wrote, and the victor received almost divine honours from his city. Moreover, no place was so good as one of these great athletic meetings to hear all the latest news, see every one worth seeing, and listen to the latest poets, sophists, or historians. Thus, even where no actual 'musical' contests existed, the games fostered art and literature, as well as the pan-Hellenic spirit, indirectly at least.²

(c) The best example, perhaps, of this is the great Apolline festival of the *Stepteria*. This was held at Delphi every ninth year (i.e. once in each *oktaeteris*), and was supposed to commemorate Apollo's slaying of Python, his flight and exile, and his purification and return.³ A boy of good family—obviously representing the god—was escorted, along with certain other boys, by torch-bearing women (*oleiai*) to a wooden hut built to represent a palace (the 'abode of Python'). This was set fire to, and the table in it was overturned. Then the boy pretended to go into exile; finally all went—not in mimicry but in actual fact—to Tempe, were purified with laurel, crowned themselves with it, and returned by the sacred Pythian way,⁴ entering Delphi in triumph. Here we have a good example of a rite giving rise to an aetiological myth. For, assuming the Apollo-Python story as a basis, why should we have a palace—which serpents do not usually inhabit—and why is it elaborately destroyed, furniture and all? Whereas, starting from the

ceremony, it is all plain enough. The boys, headed by the incarnate god, get rid of any miasma they may have, in the 'palace,' which is then disinfected by burning.¹ They then go away, possibly bearing the sins of the people with them, and, instead of negatively purging only, they come back after their purification, radiating purity from themselves and their crowns. This example will suffice to show, in an interesting case, the way in which rites really 'agricultural,' purificatory, or the like, came to be interpreted, *via aetiology*, as purely or chiefly 'commemorative.'

(d) The feasts of thanksgiving for victories, etc., form a fairly numerous class, but of no special importance. The best-known instance is the *Marathonia* at Athens, with its annual sacrifice of 500 goats to Artemis Agrotera, in composition for the rash vow to give her a goat for every slain Persian. It occurred in Boedromion, on the 6th according to Plutarch (*de Glor. Ath.* 7). The date is no doubt determined, not by the actual day on which the battle was fought—this was nearer the middle of the month—but by the fact that it is Artemis' day.

3. Feasts of heroes and under-world powers generally.—Chthonian rites, as these are generally called, may be distinguished from Olympian worship by the following characteristics. (a) Their object is not so much to please the power addressed, and secure its favour, as to induce it to go away or to remain quiescent; the cult is *ἀπορρόπη*, not *θεραπεία*.² (b) Sacrifices (*έναγλυπτά*, not *ιερά*) are given entirely, not shared—are burned, poured into holes in the ground, thrown into the sea, etc. The altar is not called *βωμός* but *έσχάρα*, a sort of hearth such as was often placed above or before a tomb for funeral offerings. (c) Night rather than day is the time chosen for the ritual. (d) The powers invoked, though often called by divine names, are generally seen on examination to be heroic rather than divine. (e) When combined with Olympian ritual, these powers are honoured with a subordinate, but quite distinct, ceremonial. Of course, one must except from these general rules a few figures which, though chthonian, are in some sense Olympian. Hermes *Xθόνιος*, for instance, is invoked by the returning Orestes to help and save;³ Hades-Pluton is no ordinary under-world power, but the great death-god of an advanced race; and Zeus *Xθόνιος* is regarded as in some way the same as Zeus *'Ολύμπιος* or *'Τύπτος*. But of the great mass of chthonians all or most of these rules hold good. It should be added that most of them are nameless, and described by adjectives only. Thus we hear of 'the Kindly Goddesses' (*Εὐερεῖδες*), 'the Reverend Ones' (*Σεμνά*), 'the Easy-to-be-entreated' (*Μελέχος*); and, over and over again, simply of 'the hero.' Even the name *Αἴδης* or *Αἰδώνης* is adjectival—'the Invisible One,' while Pluton = 'the Rich One.'

The explanation which the present writer considers the most likely is that most of these beings are, like Mycerinus' deities, 'not gods but ghosts.' This is obvious in the case of heroes; they are simply the buried men living in some vague way underground or in their graves—a notion as widespread as it is primitive. It is less certain in the case of many others. For instance, the Erinyes may be variously explained. Are they embodied curses, or the angry ghosts of murdered and unavenged men? Again, who are the Eumenides, with whom the Erinyes are commonly but wrongly

¹ See Mom., for full particulars as to dates, etc.

² For details, see Gardner, p. 31 f.

³ Farn. iv. 293 ff.

⁴ Ib. 103 ff.

¹ It should be remembered that the primitive mind looks upon moral evil of all sorts much as we regard the bacilli of a disease, as something contagious, and to be got rid of by the action of fire and of certain medicinal substances, and that this idea persists into quite late times, in a more or less unconscious form.

² Harr. ch. 1.

³ Esch. *Choeph.* 1-3.

identified? Though powers to be feared, their functions are kindly enough; they give fertility and general good fortune. (See EUMENIDES.) Did Demeter and Kore develop out of some such figures? Are the winds ghosts or elemental powers? These are questions easy to ask and hard to answer. We think, however, that the close resemblance between the worship of heroes and the worship of other chthonian powers makes the ghost-theory a likely one. But this is not the place to discuss so wide a subject, and we shall merely notice a few typical pieces of ritual in which these powers receive honour.

(1) *Actual offerings to the dead, or to some particular dead persons.*—We find a good example of this at Platea, where, under the title of *oi ἡρῷες*, those who fell in the great battle received offerings—a black steer, wine, milk, oil, unguents¹—every year on the 6th of Alalkomenios= Maimakterion.

(2) *Worship of heroes in conjunction with Olympians.*—Here a good example is afforded by the ritual of the Hyakinthia at Amyklai. This festival, held in the month corresponding to Hekatombaion, divides sharply into two parts—the one mournful, involving abstinence from cereal food, banqueters ungarlanded, etc.; and the other joyous, with music and other rites such as one associates with Apollo, whose feast it is.² The reason is clear. Apollo's ritual has been superimposed upon that of an old chthonian power Hyakinthos, who, being dead (permanently, as a hero, or temporarily, as a vegetation-god), is naturally mourned for; his festival, as he has something to do with harvest, contains the not uncommon tabu on cereals before the harvest begins.

(3) *Heroes and other chthonians with the names of Olympians.*—This does not include genuine Olympians such as Hermes; but it does, on the one hand, include the purely heroic Zeus-Agamenon, where 'Zeus' is almost an adjective, and, on the other, the Zeus worshipped at the Diasia—Zeus Meilichios.³ Here the ritual is chthonian; the object of worship is often represented as a snake—a regular chthonian form—yet he is called 'Zeus the Easy-to-be-entreated.' To the present writer this proves, with some approach to conclusiveness, that the powerful Olympian has been superimposed upon a local chthonian god—or ghost, it makes little difference—to such an extent as to blot out his personality, such as it was, and leave merely the gloomy, chthonian nature of certain of the rites; just as a little later in the same month (Anthesterion) Dionysos' vigorous personality all but effaces the ancient All-Souls' festival of Xeës, which still betrays itself, however, in certain points of the ritual.

(4) Finally, we must not omit an important class of chthonian rites, namely, *cursing*. Every Greek city had its Commination Service, and the powers who fulfilled the curse would naturally be chthonian—the Erinyes, for example. One of the best-known of these solemn curses is the so-called 'Dirae of Teos,'⁴ with its litany-like refrain of 'May he perish, both himself and his kin' (*κένον ἀπόλλυσθαι καὶ γένος τὸ κένον*), while we know, from the parody in Aristoph. *Thesm.* 335 ff., the nature of the curse uttered by every Athenian archon and by the herald at the beginning of each ecclesia.⁵

4. *Orgiastic ceremonies.*—These, though foreign and never germane to Greece, deserve a word of mention, because they are associated with the

great name of Dionysos. This is not the place for a detailed account of them; but it may be said that they rest on a basis quite different from the calm ritual of ordinary Greek worship. Instead of a simple sacrificial meal shared with the god, the key-note of an ordinary Olympian ceremony, or even a quasi-magic rite, such as we have seen surviving in the Thesmophoria, orgiastic religions seek for a mystical union of the worshipper with the object of his worship—either by means of a kind of religious mania or self-hypnotism, induced by wild dancing and the like, or by a sacramental devouring of some animal believed to be the incarnation of the god. This, in the case of Dionysos, was generally a bull or a calf. He himself is hailed as a 'noble bull' in the Elean song preserved in Plut. *Quæst. Græc.* 299 B, and often represented as horned or tauromorphic. But this was really a Thraco-Phrygian worship, and in Greece proper Dionysos was usually the recipient of a more sober and ordinary cult.¹ Of his share in the Mysteries we have already written.

In connexion with orgiastic and enthusiastic worship in general, the frenzy of prophets, and especially of the Pythia at Delphi, may be noticed. Here we have a curious bit of savagery, for it is simply the temporary 'possession' of the shaman by his god, surviving in the most orderly and most thoroughly Hellenic of all cults. The explanation perhaps lies in the fact that Delphi had been a mantic shrine before the coming of Apollo; and that certain traces of an older and cruder worship were not to be eradicated. At any rate, the actual givers of oracles were the official 'interpreters' of the priestess's inspired ravings, and not she herself, as she was in all probability totally unintelligible.²

Summary.—The variety of cults mentioned in this art. may perhaps give a wrong impression of the general nature of Greek worship. We close, therefore, by insisting on the fact that the average Greek ceremony, the sort performed by the ordinary worshipper nine times out of ten, was neither orgiastic, chthonian, nor magical, but consisted simply in a sacrifice, partly sublimated by burning, so as to reach the celestial abode of the gods, partly eaten by the sacrificer and his fellow-worshippers. This, from Homeric times onward, was the normal expression of Greek piety. In the following ecclesiastical calendar, so to call it, of Athens, the preponderance of such feasts may be seen at a glance—'O.' indicating a festival of any sort in honour of an Olympian, 'Ch.' a chthonian or a hero-feast, 'O.-Ch.' one combining both elements.

THE ECCLESIASTICAL YEAR AT ATHENS (the dates of the festivals are from Mommsen, to whom the reader is referred).

HERATOMBAION.

12 Kronia (O.).

16 Synoikia (in commemoration of the συνοικισμός under Theseus) (? Ch.).

20-23 Musical *agón*.

24-25 Gymnastic *agón*.

26 Equestrian *agón*.

27 Pyrrhic and *euandria*.

28 Torchlight procession, *παρανύχις*, procession, sacrifice, and feast.

29 Regatta.

METAGELTION.

Herakleia in Kynosarges (? O.).

Panhellenia (O.).

(Dates uncertain.)

BOEDROMION.

3 Anniversary of Platæa (? O.).

? Genesia (? = Nemeseia) (Ch.).

6 Marathonia (O.).

12 Charisteria (thanksgiving for the overthrow of the Thirty Tyrants; O.).

? Eleusinia (gymnastic *agón*; O.).

¹ Nil. 455. ² Farn. iv. 264. ³ Harr. 12 ff.
⁴ CIG 3044; Hicks and Hill, *Greek Histor. Inscriptions*, Oxford, 1901, p. 23.

⁵ We have here omitted the greatest chthonians—Demeter and Persephone—because they are most important in their 'agricultural' functions, especially in the Mysteries (see above). For a plausible account of their origin, see *GB* 3 v. pt. i. p. 35 ff.

¹ For a full discussion of Dionysos worship, see Farn. v. chs. 4 and 5.

² Farn. iv. 193 ff.

13 Procession of <i>epheboi</i> to Eleusis.	Greater Mysteries (mostly Ch.).	
15 Agyrmos.		
16 ἄλαδε μυσταὶ.		
17 Sacrifice (to Asklepios?).		
? 18 Epidauria.		
19 Iinkchos-procession to Eleusis.	Theseia (Ch.).	
20-22? Initiation.		
PYANOSION or PYANEPSION.		
7 Pyanopsis.		
? 7 Race of <i>oscheiphoreoi</i> , Komos, etc., offerings to the dead.		
8 Procession, sacrifice, and feast, libations to Theseus.	Theseia (Ch.).	
9-11 <i>Agōn</i> , etc.		
12 Torchlight procession.		
12 Race of <i>epheboi</i> ; ceremonial in Keramikos: funeral oration for soldiers killed in battle during the year.		
12 Anodos.		
13 Nestea.	Thesmophoria (Ch.).	
14 Kalligeneia.		
? 19-21 Apatura, or ceremony of receiving children into their fathers' clans (O.); ? Promethia, Hephaistia, Chalkeia, Athenaia (O.).		
(Dates uncertain.)		
POSEIDON.		
? about 19th Rural Dionysia (O.).		
? Halos (Ch.).		
? Prochaireteria (? Ch.).		
? Dionysia ēv Πειπαιē (O.).		
GANELION.		
? Lenala; procession; lyric and dramatic contests (O.).		
? Theogamia (marriage of Zeus and Hera; O.).		
ANTHESTERION.		
13 Pithogilia.		
14 Choes.	Anthesteria (O.-Ch.).	
15 Chytroi.		
? 20 Lesser Mysteries (Ch.).		
? 23 Diasia (? O.).		
ELAPHEBOLION.		
8 <i>Proagón</i> : offerings to Asklepios.		
? 9 Procession.		
10 and following days. Theatrical contests.	City Dionysia (mostly O.).	
? Galaxia. To Kybele (? O.).		
MUNYCHION.		
6 Hiketeria, or suppliant procession to shrine of Apollo Delphinios (O.).		
? 16 Munychia and Brauroneia (O.; to Artemis).		
? 16 Ajanteia. Commemorating Salamis (? Ch.).		
? 18 Sacred embassy to Delos (O.).		
? 19 Olympeia (O.; to Zeus).		
THARGELION.		
7 Thargelia (O.; ? Ch.).		
17 Bendideia (O.).		
19 Kallynteria (O.).		
21 Plynteria (O.).		
SKIROPHORION.		
12 Skirophoria (O.).		
? Dipolia or Eouphonia (O.).		
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(2) On the general question of survivals of earth-magic, etc., in higher religions: J. G. Frazer, <i>GB</i> , London, 1911 ff.; Farnell, <i>Evolution of Religion</i> , do. 1905; <i>Anthropology and the Classics</i> (ed. R. R. Marett, Oxford, 1908) might also be consulted.		
H. J. ROSE.		
FESTIVALS AND FASTS (Hebrew).—I.		
PERIODICAL FESTIVALS .—i. WEEKLY.—The Sabbath.—From probably an early period every 7th day was observed as the holy day of rest. Since the <i>sabbatu</i> is described in the cuneiform inscriptions as 'a day of rest for the soul,' ¹ Sayce (<i>Higher Crit. and Mon.</i> , ² London, 1894, p. 74) argues for a Bab. origin, and compares it with the observance of the 7th, 14th, 21st, 28th days, as days on which it was unlawful to do certain kinds of work. But the Jewish observance of the Sabbath was of a very different kind from that of the ancient Babylonians.		
The earliest historical reference to the Sabbath in the Bible is 2 K 4 ^{22,23} , but the language used suggests that its observance was a long established custom. The fact that at different times different explanations of it are given points in the		

same direction. In Ex 23^{12b} (E), Dt 5^{14b} (probably derived from JE), the purpose is that all may rest, including the slaves, the stranger, and the animals, as well as the master and the family. In Dt 5¹⁵ the reason assigned by D is that it is a memorial of the Exodus, which it seems to assume took place on that day. In Gn 2¹⁻³, Ex 20¹¹, the reason assigned is the Sabbath rest of God on the 7th day, after the 6 days' work of creation. In theory, at any rate, the prohibition of work, even in the earliest laws on the subject (Ex 20¹⁰ 23¹²), was absolute. But the only evidence of the extremely literal and rigid observance of this rule belongs to the age of the Priestly Code, in which the reason which had come to be assigned for its observance gave it a more sacred and binding character. Thus the manna might not, and indeed could not, be gathered on the Sabbath (Ex 16²²⁻³⁰); a man is stoned to death for collecting sticks on that day (Nu 15³²⁻³⁶). Nehemiah makes very stringent provision against violating the Sabbath by trading, etc., on it (Neh 13¹⁵⁻²²). On the Sabbath two lambs, with the customary meal- and drink-offerings, were sacrificed as a burnt-offering in addition to the daily morning and evening sacrifices (Nu 28⁹⁻¹⁰).

The extreme minutiae of detail, the difficulties to which they gave rise, and the ingenious methods of evading them are fully discussed in the Mishnic tract *Shabbath*. They frequently formed the ground of conflict between the Pharisees and Christ, who taught that the Sabbath should be regarded not as a fetish, but as an institution designed for practical benefit to man (Mk 2²³⁻²⁸ 3¹⁻⁶, Lk 6^{1-5, 6-11} 13¹⁰⁻¹⁷ 14¹⁻⁶, Jn 5^{1ff}). When synagogues were established, the Sabbath services became an important feature of Judaism. Many of the discourses and acts of healing of Christ took place in connexion with them (Mk 1²¹⁻²⁸ 3¹⁻⁶ 6¹⁻⁶, Lk 4³¹⁻³⁷ 13¹⁰⁻¹⁷ etc.). St. Paul also frequently made use of the synagogue service in his missionary journeys (Ac 13¹⁴⁻⁴³ 44-48 14¹⁻⁶ etc.). Parts of the service—notably the lections and discourse which followed (cf. Lk 4³¹⁻³⁷)—became the model for early Christian worship, and profoundly influenced the history of the Christian liturgies.

It seems likely that the original purpose of the Sabbath was to consecrate every phase of the moon. It may have been derived in the first instance from some form of moon-worship. If so, the purpose was lost sight of when, if not before, a conventional week of 7 days was substituted for the lunar phase (see CALENDAR [Hebrew], § 1).

ii. MONTHLY.—The New Moon.—This is frequently mentioned with the Sabbath, as being both festivals of ordinary occurrence (2 K 4²²⁻²³, Am 8⁵, Hos 2¹¹, Is 1¹³), such as, e.g., a devout woman might be expected to attend at some not very distant sanctuary, even though her husband stayed at home (2 K 4²³). In early times the New Moon was marked by a sacrificial feast, at which all the household were expected to be present, unless prevented by some ceremonial uncleanness or other religious cause (1 S 20^{5, 6, 26}). In the Priestly Code a special offering was made of two young bullocks, one ram, seven lambs, and a goat for a sin-offering (Nu 28¹¹⁻¹⁶). Just as the Sabbath was probably the dedication of each phase, so the New Moon was undoubtedly the consecration of the whole moon or month (see CALENDAR [Hebrew], § 1).

iii. ANNUAL.—These we shall divide into (a) those that were certainly pre-exilic, and (b) those that were possibly or certainly post-exilic in origin.

(a) *Pre-exilic*.—It is not improbable, when every important town had its separate sanctuary, that customs with regard to the festivals, their number and their character, may have varied in different localities. But there is evidence to show that at some sanctuaries, such as Shiloh—probably the most important temple of the early days of Samuel

¹ Evening of the 6th by our reckoning.

² Night of the 11th.

³ The real meaning of the phrase *um nāb libbi* (II Rawl. 32, l. 16) appears to be a day when the gods rested from their anger (see *HDB* iv. 3194).

—there was a great annual festival which, if not the only one, was so important as to be regarded as the great yearly sacrifice (1 S 1⁷⁻²¹ 2¹⁹), and which all within the district attended, unless hindered for a sufficient reason (1²²). These chapters, if not contemporary evidence of the state of things in Samuel's time, may at least be regarded as evidence of what was customary at a typical local sanctuary in the time of the early monarchy. With this we may compare the custom of an annual family feast, of which we have evidence in 1 S 20^{6, 29}, at which the scattered members of the family assembled.

The annual sacrificial feast at Shiloh has been frequently identified with the Feast of Booths at the end of the year. It would probably be more correct to say that the latter was a later development of the annual festival. Jg 21⁹⁻²³ (post-exile but evidently based on earlier documents) certainly supports the view that this annual feast was originally a vintage celebration.

In the earliest legal codes, we find three annual festivals: (1) Unleavened Bread (*Massoth*), including perhaps Passover (*Pesah*); (2) Weeks (*Sheb'oth*); and (3) Ingathering ('Asiph) (Ex 23¹⁶ [E], 34^{18, 22-23} [J]). That these were agricultural in origin is evident in the case of the last two, and probable in that of the first.

i. Massoth.—The meaning of this feast is not given in the early documents (its association with the Exodus being probably an afterthought; see below). In later times it included three rites which appear to have been originally distinct: (1) the Paschal meal, or Passover proper, (2) the seven days' Festival of Unleavened Bread, (3) the wave-offering of the first sheaf ('ōmer).

(1) The essential feature of the *Passover* proper was the sacrificial feast of the Paschal lamb. There was a very ancient religious tradition that the firstlings and firstfruits belonged by right to Jahweh (Ex 13¹¹⁻¹³ 22⁹⁻³⁰ 23¹⁹ 34¹⁹⁻²⁰ [JE]). The tradition that in the last plague the first-born of Egypt had been involuntarily sacrificed to Jahweh (Ex 13¹⁵), and that the tribe of Levi was consecrated to Him as a tribe to whom the rights of the first-born had been transferred (Nu 3¹²⁻¹³), as well as the offering of all firstfruits and firstlings, including the redemption of men and unclean animals by the substitution of a lamb (Ex 13^{2, 12-15} etc.), belongs to the same cycle of ideas. What more natural than that the first lambs of the season should be offered to Jahweh? But, as it came to be a matter of importance, with the consolidation of the tribes, that the festival should be observed by all at the same time, the lambs would in due course have ceased to be necessarily the first-born, and the original intention of the feast have been lost sight of, or overshadowed by its connexion with the Exodus. This view of the origin of the Passover is borne out by the analogy of the Feast of Booths which, originally an agricultural feast, came to have an exclusively historical meaning (see below).

(2) The origin of the Festival of *Massoth* is more uncertain. It appears to have originated from an old religious custom that all bread offered to Jahweh was to be without leaven (Ex 23¹⁸; cf. 34²⁵ [J], where the same prohibition appears to be confined to the Paschal meal). In later times this law was not so rigidly observed. At any rate a distinction seems to be made between unleavened cakes actually offered on the altar (Lv 7¹²) and those which were merely presented, as the wave-offering of loaves at Weeks (see below), and the thank-offering (Lv 7¹³⁻¹⁷). Whether the shewbread was made of leavened or unleavened bread is not clear. It is probable that in early times a distinction was made between what constituted the essential part of the feast, as usually the animal sacrifice, and what was merely eaten with it, as the bread. In the case of *Massoth*, the unleavened bread was the essential part of the sacrificial meal. It is probable that originally the unleavened cakes were the first prepared out of the

barley harvest, analogous to the first two loaves of the wheaten harvest at Weeks (Lv 23¹⁷). There is no reason to suppose that the festival in early times lasted more than a day, or was even more than a single meal. The use of leaven has sometimes been explained, as by Wellhausen, as arising from the unwillingness to mix the firstfruits of the new season with what belonged to the old, the leaven being a piece of old fermented dough. Even in the earliest account of the festival (Ex 13⁶⁻¹⁰ [J]) it is explained, however, as a memorial of the hurried flight from Egypt when the people had no time to prepare leaven.

In the Priestly Code the Feast of *Massoth* follows immediately after the Passover, and they practically form one festival, now regarded as commemorating in various ways the sudden flight from Egypt and the events connected therewith. In addition to the use of unleavened bread, the chief provisions were: (α) the selection of a lamb or kid on the 10th day of Abib (Nisan) (Ex 12²⁻⁴); (β) the slaying of the lamb on the 14th, 'between the two evenings,' i.e. probably just before the evening with which the 15th of Abib began (v.⁶); (γ) the sprinkling of the blood on the doorposts and the lintel of the house in which it was to be eaten (v.⁷); (δ) the roasting of the lamb whole (vv. 9-46). It was to be eaten (ε) with unleavened bread (vv. 8, 15, 18-20), and (ζ) bitter herbs (v. 9), and (η) in haste with loins girded, shoes on feet, and staff in hand (v. 11). (θ) Nothing was to be left to be eaten the next day, but all remains were to be burnt with fire (v.¹⁰).

Of these (ζ) was to signify the hardship of their bondage in Egypt, (η) their sudden flight; (γ) commemorated, of course, the sprinkling of blood which caused the angel to 'pass over' their houses, when he slew the Egyptian first-born. It is doubtful whether (η) was ever actually practised. There is certainly no reference to it in the Mishnic tract *Pesahim*, in which it is expressly declared that 'even the meanest in Israel shall not eat until they have arranged themselves in proper order at ease round the table.' It is not easy to explain (δ) and (θ). Probably the latter was enjoined because, according to the traditional view, the Paschal feast commemorated that one night only of Israel's flight, and therefore everything over was burnt lest it should be desecrated by other use. (δ) has been thought to symbolize the unity of the family, the Passover being originally a purely domestic festival, a bond of union between the participants and Jahweh. But perhaps the idea was that the whole was to be offered to Jahweh, as was the case with the burnt-offering, the eating being regarded as a sacrificial act, continued by the burning of all that was not consumed. It is hardly conceivable that anything analogous to the symbolical explanation given by St. John (19⁴⁻⁵) was originally conceived of.

In the Priestly Code all the 7 days of the festival were marked by special additional sacrifices—two young bullocks, one ram, seven lambs as burnt-offerings, with meal- and drink-offerings; and a goat for a sin-offering; and the 1st and 7th days were holy convocations (Nu 28¹⁶⁻²⁵). In later times several additional customs grew up in connexion with the combined Feast of Passover and *Massoth*, such as the singing of Psalms (*Hallel*), and the passing round of cups with words of benediction, etc. The latter custom is of great importance from the Christian point of view, as being one of the symbols chosen by Christ, together with the unleavened bread, in instituting the new rite of the Eucharist (cf. Mishn. *Pesahim*). There is also an allusion to the singing of a Psalm in Mt 26³⁰, Mk 14²³.

(3) The *sheaf-offering* ('ōmer, Lv 23¹⁰⁻¹⁴ [H]).—Probably at first everybody offered independently his own first-cut barley sheaf, which would have naturally happened on different days. Afterwards a special time was fixed, and one offering was made for all. Dt 16⁹ already speaks of 'the time thou beginnest to put the sickle to the standing corn' as of one which is common to the whole community, and could therefore be made the basis for computing the Feast of Weeks. That it should afterwards have become absolutely fixed was the natural result of the centralization of worship by

Josiah. It does not, however, appear in D to be necessarily connected with the festival of *Mas̄sōth*; and, if the view taken of the latter be correct, it would naturally have preceded it by a few days. According to H, the waving of the sheaf took place on the morrow after the Sabbath in that festival (Lv 23^{11, 15}). This has generally been explained as the day following the first day of the feast, i.e. the 16th of Abib (see Jos. *Ant.* III. x. 5), but the Sabbath is obviously used in its ordinary sense in the immediate context in vv. 18-19, and probably should be so understood here (see Driver, *PB*, 'Leviticus,' p. 94). The reason for fixing this day was probably that the cutting of the corn was unlawful on the Sabbath itself. At a later time, when the Sabbath was understood to mean the first day of the Feast, it became a burning question whether the cutting of the sheaf was lawful if the day after happened to fall on an ordinary weekly Sabbath (Edersheim, *Temple: Its Ministry and Services*, p. 222 ff.). The waving of the sheaf was followed by an offering of a lamb with a meal-and-drink-offering, and only thereafter might the new corn, whether parched or in loaves, be eaten (Lv 23¹⁴).

2. The Feast of Weeks.—The second festival is described in Ex 23¹⁶ as 'the feast of harvest, the firstfruits of thy labours,' in 34² as 'the feast of weeks, the firstfruits of wheat harvest.' The name 'feast of weeks' is explained by the fact, stated in Dt 16⁹⁻¹⁰, that it took place 7 weeks after the beginning of the harvest (i.e. the barley harvest); hence the Gr. πεντηκοστή, the 50th day. But the name and the relative date which gave rise to it are both very artificial, and are hardly likely to be original. Though they may not have originated with D, they probably illustrate a custom in vogue at the Temple of Jerusalem, and exemplify the natural tendency, especially in a city, to substitute, for the sake of general convenience, fixed dates for the chances of the natural seasons. It seems likely that the festival was originally known either as 'the day of the harvest' or as 'the day of the firstfruits'—a name which survived even in P (Nu 28²⁶). But the phrase, 'the firstfruits of the harvest,' raises a further question, whether originally the rite may not have consisted in the offering of a sheaf of wheat analogous to the sheaf-offering of barley at the commencement of the barley harvest (see above). If this were so, the festival must originally have been only a few weeks after the Passover. At a later time, at any rate, the firstfruits consisted of the first two loaves made out of the new wheat (Lv 23¹⁷ [H]), analogous perhaps to the original intention of the Feast of Unleavened Bread. In the Priestly Code the sacrifices were the same as on the 7 days of *Mas̄sōth*.

Just as the Passover became the Easter Feast of the Christian Church, so did Weeks (Pentecost) become the Whitsun Feast, commemorating the outpouring of the Holy Spirit on that day (Ac 2).

3. The Feast of Ingathering (Ex 23¹⁶ [E] 34²² [J]) is described in these ancient codes as taking place at the end of the year, i.e. about the autumnal equinox, but otherwise does not appear to have been definitely fixed. It is implied in D (Dt 16⁹⁻¹⁵) that it is a thanksgiving for the produce of the threshing-floor and the wine-press. It is to be kept with joy for 7 days. No explanation is given of the booths in D, and it is evidently spoken of as a well-known and recognized custom. In H (Lv 23^{34, 36a, 39a, 41-42}) it is ordered that it should begin on the 15th day, and that it should last 7 days (vv. 36b, 39b, which speak of an 8th day, are evidently a much later interpolation). On the first day they were to take 'the fruit of goodly trees, branches of palm-trees, and

boughs of thick trees, and willows of the brook.' The first phrase suggests the inquiry whether the boughs may not originally have been designed as offerings. If so, the festival must in the earliest times have taken place somewhat earlier in the season, when the fruit was on the trees. Others explain booths as commemorating those used by the gatherers of the vintage, etc. Possibly we should draw a distinction between branches of fruit-trees offered and the boughs of thick trees and willows used in the construction of the booths. The explanation given, however, in v.⁴³ is a historical one—to commemorate the dwelling of the Israelites in booths, when they left Egypt. The custom, if it had been restored in the Second Temple, had fallen into abeyance in the time of Nehemiah, and no recollection of it survived (Neh 8¹³⁻¹⁸). The statement that it had not been observed since the days of Joshua is probably an argument of the Chronicler *e silentio*. It is noticeable, however, that, among the trees mentioned when it was revived, we find not only palms but olives—another fruit-tree (v.¹⁵).

In P (Nu 29¹²⁻³⁸) the days of Ingathering were marked by special sacrifices, the principal feature being the great burnt-offerings of bullocks, diminishing daily, from thirteen on the 1st day to seven on the 7th. On the 8th there was only one bullock. Besides, there were two rams and fourteen lambs on each of the 7 days, one ram and seven lambs only on the 8th, and a goat for a sin-offering on each of the 8 days. The diminished offerings on the last day point to its being a sort of supplementary day added to the feast. Yet both it and the first were now appointed as days of 'holy convocation,' on which no servile work might be done (cf. Lv 23^{39b}).

(b) **Post-exilic.**—1. In the legislation of the Priestly Code an additional festival was added, the **Feast of Trumpets**. This appears to have originated from pre-exilic custom. It was appointed to take place on the 1st day of the 7th month (Tishri). This was the New Year's Day of the pre-exilic calendar (see CALENDAR [Hebrew], 2 A (1)), and it is probable that the blowing of trumpets on that day is comparable with the English custom of ringing in the New Year. It came to be a festival of considerable importance when what appears to have been its original meaning was lost. It was a day of holy convocation, and was marked by a burnt-offering of a young bullock and a ram, seven lambs, and a sin-offering of a goat (Nu 29¹⁻⁶).

2. The Wood-offering.—The 15th of the 5th month (Ab) was the last of the times appointed for bringing in the wood-offerings for the Temple (Neh 10³⁴ 13⁸). It was observed as 'a popular and joyous festival' (Edersheim, 295 f.; Jos. *BJ* II. xvii. 6).

3. The Dedication Festival (*Hanukka*) lasted for 8 days, from the 25th of the 9th month (Kislev), and commemorated the re-dedication of the Temple and the new altar of burnt-offering, after their defilement by the idolatrous worship introduced by Antiochus Epiphanes (1 Mac 4⁴⁸⁻⁵⁹). It is called by Josephus (*Ant.* XII. vii. 7) 'Lights,' for which he suggests a symbolical interpretation. It seems more natural to refer the name to the practice of lighting candles ceremoniously in the Temple and in houses during the feast—a custom which was perhaps intended to commemorate the re-lighting of the sacred lamp in the Temple after its re-introduction (1 Mac 4^{49, 50}; but for traditional beliefs concerning its origin, see Edersheim, 293 f.). According to St. John (10²²⁻³⁹), this festival was the occasion on which an attempt was made to stone Jesus, on the charge of blasphemy, for asserting His Divine Sonship. It has been thought that the date of the feast suggested the date of Christmas Day; and there is certainly a remark-

able resemblance in the name and ritual between this and Epiphany, which was also called in ancient times the 'Day of Lights' (see Bingham, *Ant.* xx. iv. 6, 7).

4. Purim (called also 'Mordecai's Day' in 2 Mac 15³⁵).—This festival was kept on the 14th and 15th of the 12th month (Adar). It commemorated the vengeance taken by Mordecai and the Jews on their enemies as recorded in the Book of Esther (9¹⁶⁻³²). The name is explained as the plural of *pur*, 'a lot,' and as having reference to the lots cast by their enemies to destroy them (v.²⁴). The Book of Esther is, however, certainly not historical, and appears to be a religious romance written to explain the meaning of the Feast. Purim may have been originally a Persian or a Babylonian institution adopted as a secular feast by the Jews, and afterwards invested with a religious character. Even in later times the only religious ritual for many centuries appears to have been the solemn reading of the Roll (*megillah*) of Esther. See, further, art. 'Purim,' in *HDB* and *EBi*; and cf. Frazer, *GB*² iii. 153 ff.; also below, p. 872^a, note.

5. Feast of Nicanor.—This was appointed to be kept on the 13th of the 12th month (Adar), in the time of Judas Maccabaeus, to commemorate his victory over Nicanor (1 Mac 7⁴⁹, 2 Mac 15³⁶). But it never appears to have been considered of great importance. Josephus says of it: 'The Jews thereon (i.e. the 13th of Adar) celebrate this victory every year, and esteem it as a festival day' (*Ant.* XII. x. 5). From the first it was overshadowed by the Feast of Purim, and came to be kept as a fast in commemoration of the fasting of the Jews connected with the object of that feast (Est 4).

iv. SACRED YEARS.—1. The Sabbatical year.—An ancient law provided that the term of service for a Hebrew slave should be 6 years, and that in the 7th year he should at least have the option of going free (Ex 21²⁻⁶ [E], Dt 15¹²⁻¹⁸). Another law required that the land should not be sown, or any work done in the vineyard or oliveyard every 7th year, but the self-grown crops were to be for the poor and the beasts of the land (Ex 23¹¹ [E]). In D there is no provision for the land lying fallow; but, in addition to the law of slave-release every 7th year, there is another requiring the release from all debts in each 7th year, which in this case was to be proclaimed as 'Jahweh's release' (Dt 15¹⁻⁸). In this year they were required to read the Deuteronomic Code at the Feast of Booths (Dt 31¹⁰⁻¹⁹). There is no reason to suppose that, in the earlier code, at any rate, the fallow law implied one common year for all the land, for every kind of crop, or even necessarily for every field or farm. Such a law would have caused the most dire confusion amongst a people chiefly agricultural. It was different with the condition of the Jews after the Exile, and to some extent in the later history of the Southern Kingdom before it. We find a provision for one common year first in the Law of Holiness, which provides for a definite Sabbatical year (Lv 25^{1-7, 19-24}). It is also implied in Ezk 46¹⁷ unless that indeed refers to the Jubilee.¹ We are told also in Lv 26^{34r} (cf. 2 Ch 36²¹) that the ancient law had fallen into disuse, and that the Exile was (or would be) a recompense to the land for its neglect. No mention is made, in connexion with the Sabbatical year of Lv 25, of the release either from debts or from slavery, but the first is clearly implied in Neh 10³, where it is evidently referred to as an ancient custom. We find several references to the Sabbatical year in later times. In 't all warlike operations ceased (Jos. *Ant.* XIII. viii. 1, *B.I.* ii. 4). In it they held it as unlawful,

or perhaps only as impracticable, to pay tribute; at any rate they requested Alexander that they might be excused (*Ant.* XI. viii. 5). Tacitus complains that the 7th year was given by the Jews to idleness (*Hist.* v. 4).

2. The year of Jubile.—The laws regulating this year are given in Lv 25^{8-17, 28-33, 50-54} 27¹⁶⁻²⁴. As, however, the first and principal passage breaks the context (vv. 1-7 and 18-22 dealing with the Sabbatical year), it is probable that it is a later interpolation into the original law of H, and should be regarded as belonging to the Priestly Code (Driver, on the other hand, in his 'Leviticus,' *PB*, regards vv. 8-9, 10a, 13-15, requiring the restoration of the land, as a genuine part of H). According to the text as it stands at present, every 50th year (or probably every 49th year; see below)—(1) all land is to be restored to its original owners (vv. 10b, 13-18, 28-32); (2) all slaves, whether Hebrew or foreign, receive their liberty, and no choice of continual bondage is contemplated (v.¹⁰ etc.); (3) the land is to lie fallow, as in the Sabbatical year (v.^{11r}); (4) the year itself is to be proclaimed by the sounding of a loud horn on the 10th day of the 7th month (v.⁹).

(1) The first of these regulations made all possession of real property practically a sort of lease, and calculations were made as to the length of tenure in buying and selling land. Originally it was contrary to the usage of common law to alienate property, which descended from father to son (see 1 K 21⁵). But the custom had long fallen into abeyance (cf. Is 5⁸), and the regulation of P was probably an attempt in post-exilic times to enforce a modification of the old custom. (2) The same tendency is shown with reference to slave release. The law in this respect was probably an attempt to enforce, every jubile, what should have been observed every 7 years, but had been neglected. (3) Perhaps the same was intended with reference to the fallow law; but in this case the 7th year's rest was in fact revived and enforced. (4) It has been suggested that the year originally began on what was afterwards not the 1st but the 10th day of the 7th month. This would account for the Atonement being afterwards connected with it. The atonement of the sacred things on probably the 1st day of the 1st and 7th month, proposed by Ezekiel, may be a continuation of a pre-exilic practice (Ezk 45²⁰ LXX; see below, III. 2). The absence of any reference to debts is singular if it was intended that the jubile should take the place of the Sabbatical year, but it is partly explained by the law which forbade usury altogether to a Hebrew (Lv 25³⁵⁻³⁸).

It has been argued that the law of jubile was merely tentative and was never really enforced, on the grounds that (1) it was impracticable to have a second year of fallow immediately following the last, viz. the 49th year; (2) there is no certain reference to it in history, and in fact the only Sabbatical years of which the date is actually known, viz. 164-163, 38-37 B.C., and A.D. 68-69, do not give room for an intercalated year. But these objections depend largely on the assumption that the year of jubile was intercalated after the 49th, and that the next Sabbatical year was reckoned out from the last, but from the year of jubile. But this is nowhere stated. On the contrary, it is quite possible that the jubile was intended to fall every 49th year. 'Then shalt thou send abroad the loud trumpet' (Lv 25⁹) might as well refer to the 49th as to the 50th year of the cycle. The 10th day of the 7th month is equally difficult to explain in either case, but the difficulty disappears if it was a custom originally belonging to the beginning of the year. So understood, there is no question of two fallow years in succession, and every jubile year was necessarily a Sabbatical one. The analogy of the Feast of Weeks is strongly in favour of this interpretation. It would appear that the chief intention was to mark very specially every 7th Sabbatical year, and require its obligations to be strictly enforced. It was probably part of the system of religious observances introduced by Nehemiah.

II. OCCASIONAL FESTIVALS.—Festivals not followed up by a yearly commemoration were appointed to celebrate some important religious or secular event, such as the bringing of the Ark from Kirjath-jearim (2 S 6¹⁸⁻¹⁹), the coronation of

¹ The spelling 'Jubilee' should be avoided.

the king (1 K 1⁹-41), the dedication of Solomon's Temple (1 K 8³³⁻⁵⁶), the victory of Jehoshaphat over the Ammonites and Moabites (2 Ch 20²⁶⁻³⁰), the laying of the foundation of Zerubbabel's Temple (Ezr 3¹⁰⁻¹⁸), the dedication of the city walls by Nehemiah (Neh 12²⁷⁻⁴⁸). If the details of the Chronicler cannot always be trusted in his descriptions of such events, there is abundant evidence of the custom itself. Some of the Psalms, esp. the 118th, suggest by their contents that they were written for such occasions.

III. PERIODICAL FASTS.—1. The earliest appointed fasts were those instituted during the Exile to commemorate events connected with the siege and capture of Jerusalem (Zec 7. 8¹⁸⁻¹⁹). The fast of the 4th month (17th of Tammuz) commemorated the capture of Jerusalem (Jer 39², 2 K 25³⁻⁴ give the 9th as the day that the breach was made by which the king, etc., escaped, but do not make it clear that the city was at once captured). The fast of the 5th month (9th of Ab) commemorated the destruction of the Temple (according to Jer 52¹²⁻¹³ it was the 10th day, in 2 K 25⁸⁻⁹ the 7th). The fast of the 7th month (the 2nd of Tishri) was said to commemorate the murder of Gedaliah and his companions at Mizpah (Jer 41¹⁻¹¹, 2 K 25²³⁻⁷). The fast of the 10th month was on the 10th of Tebeth, on which day the siege of the city began (Jer 52⁴, 2 K 25¹). After the Return, the question arose whether these fasts should be still observed. Zechariah answered it by saying that the observance of them had been, strictly speaking, after all, a purely selfish thing; that what Jahweh really cared for was justice and mercy (8¹⁸⁻¹⁹; cf. the similar teaching of Is 58³⁻¹²); and that the time was coming when these fasts would be 'joy and gladness, and cheerful feasts.' They still, however, continued, and new traditions arose to account for their origin. Thus the first was said to be the anniversary of Moses' breaking the tables of the Law; the second was held to commemorate also the destruction of the Second Temple by Titus, etc.

2. **The Day of Atonement** (*yōm hakkippūrim*, 'Day of Coverings,' which came to be known as, *par excellence*, 'the Day') was observed as a complete day of rest and fasting, from the evening of the 9th to the evening of the 10th of the 7th month (Tishri). It was evidently unknown in the time of Zechariah (see above); and even in the time of Nehemiah (ch. 9) it was not made use of for the special purpose of a national humiliation, but a day for the purpose was appointed just a fortnight later, though the Feast of Trumpets was duly celebrated on the 1st, and that of Booths on the 15th-22nd days of the same month. It was probably a very late institution, belonging to the period of a late recension of the Priestly Code, the laws regarding it in Lv 23²⁶⁻³² being a later insertion in the Law of Holiness. Curiously enough, in Ezekiel's Temple (Ezk 45¹⁶⁻²⁰) the atonement for the Temple takes place on the 1st day of the 1st month and on the 1st day of the 7th month (so, probably correctly, LXX); but there is no mention of any atonement for sins. This raises the question whether the atonement was not originally intended as a sort of annual consecration or purification of the Holy Places, the 10th day of the 7th month having been originally, so it has been suggested, the beginning of the year (see above). This purification of the Holy Places continued to be a very prominent feature of the ceremonies of the Day. Of these, as the rite existed in later times (Lv 16), the most important were the offering of a young bullock by the high priest, as a sin-offering for himself and his house, and the selection of two goats by lot—one for Jahweh, which was sacrificed; the other for Azazel, which was sent into the wil-

derness after the high priest had confessed over it the sins of the people. It is probable that Azazel (*q.v.*) was originally some popular deity, perhaps connected with the goat-gods, *śvīrim* (Lv 17⁷, 2 Ch 11¹³, Is 13²¹ 34¹⁴), which were believed to inhabit desolate places (cf. Mt 12¹³). It came afterwards to be regarded as an evil spirit, just as the Ekronite god Baalzebub (2 K 1²) came to be taken as the name of the prince of devils (Mk 3²² etc.; cf. 1 Co 10²⁰). The meaning would then be that the sins were consigned to destruction. According to the Mishnic tract *Yoma*, the goat was led out and thrown over a rock. The high priest entered at least thrice into the Most Holy Place, purifying it by sprinkling the blood of the bullock and the goat about the mercy-seat, or the stone which afterwards represented it, and censing them with incense. The Holy Place was afterwards purified in the same way. This was the only day on which even the high priest, and then he only, was permitted to enter the Most Holy Place. For a symbolical explanation given by an unknown Christian writer, see He 9⁶⁻¹⁴.

3. Weekly fasts on Mondays and Thursdays were practised by the stricter Jews between the Feasts of *Massoth* and Weeks, and between those of Booths and Dedication (cf. Lk 18¹²)—the latter week-day being, according to tradition, the day on which Moses went up Mount Sinai to receive the two tables of the Law, the former that on which he descended (see Lightfoot, *Hor. Heb.* on Mt 9¹⁴).

IV. OCCASIONAL FASTS.—In pre-exilic times there were no regularly recurring fasts, but fasts were proclaimed as acts of humiliation and penitence on the occasion of any great national disaster. Thus we read of the fast at Mizpah in consequence of the oppression of the Philistines, followed by their overthrow (1 S 7⁶; cf. 2 Ch 20³); that appointed by Jezebel when she got Naboth accused of blasphemy (1 K 21⁹); that appointed in the reign of Jehoiakim, probably with a view to warding off the threatened attack of the Chaldeans (Jer 36⁶⁻⁹). We find the practice of special fasts continuing in post-exilic times, and such a fast was appointed by Nehemiah on the 24th day of the 7th month as a national act of penitence (Neh 9; cf. also Jon 3⁵⁻⁹, Jl 1¹⁴ 2¹²).

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FESTIVALS AND FASTS (Hindu).—As described in ancient literature, all Hindu festivals were religious; and this is not due solely to the fact that the literature itself is religious. Either inherently, as in connexion with sacrifice to a god, or artificially, as when a coronation was accompanied by rites which made the whole ceremony a religious festival, all celebrations of a public nature consisted partly in feasting and partly in religious exercises.

i. ANCIENT FESTIVALS.—1. Among the seasonal festivals the moon-feast always held a high rank, and is important not only on account of its antiquity, but also on account of its prevalence, since even the Buddhists preserved a memory of it in the

Uposatha festival, though reduced in that sober organization to a Sabbath-day observance. In the sacrifice at the new moon, and the full moon, the Hindus themselves recognize the prototype of all sacrifices of similar character, and they are probably right in doing so. The moon-festival lasts two days at the new and one day at the full moon, but neither form has so well preserved the festival character as has the 'four month' celebration (see § 2).

2. The seasonal 'four-month' celebration, as the name implies, occurs at the end of the seasons of four months each, so that there are three in every year. At the close of winter or the beginning of spring the celebration is ostensibly in honour of the All-gods; at the beginning of the rainy season, in June, it is in honour of the water-god, Varuna; and in autumn it becomes the sacrifice of firstfruits. Especially in these seasonal festivals is the old popular participation in the religious rites predominant. The goat and ram which are sacrificed are decorated with phallus-emblems, and the wife of the sacrificer has to confess in public how many lovers she has had and wish them all ill. She and the sacrificer take a bath of purification analogous to the bath taken by savages on like occasions, in which the man and woman wash each other's backs.

3. There is also a special ceremony of firstfruits, in which the eating of the firstfruits is regulated religiously.

4. In the soma-sacrifice the dramatic element enters in the purchase of the intoxicant. The *Vājapeya*, an autumnal *soma*-festival and sacrifice, has a number of such popular elements. The chief participants were garlanded (with 'golden garlands'), and at a fixed time there was a horse-race over a measured course (seventeen bow-shots), in which three horses were harnessed to one car, and sixteen other four-horse cars took part in the race. This festival was marked by the drinking of *surā* (brandy) as well as *soma*. The crowning of the sacrificial post and the special prominence of agricultural elements point to the fact that it was at first a farmers' festival, though it has become a weak priestly affair, from which the popular character has disappeared. See, further, art. ABHISEKA, vol. i. p. 24.

5. Either in autumn or in spring occurred the consecration-ceremony, which, as occasion demanded, was celebrated as a sacrifice; but it also contains much of popular usage, such as magical rites, symbolic war, games of chance with dice, and a special ceremony to cure the drunkenness due to debauch. The king is soundly beaten, and the reminiscence of human sacrifice still lingers in the formal ritual of the great occasion. The inhabitants of the realm may not cut their hair for a year after this ceremony—a tabu met with in other parts of the world.

6. Like a public festival is the horse-sacrifice, later associated with the assumption of the dignity of emperor, but originally not peculiar to this function. It is one of the oldest of Hindu sacrifices, and must have been originally a carouse of the grossest sort—probably a spring-festival. It is marked by ribald dialogue, obscenity of act as well as of word, and appears to have been from the first associated with reproductive ritual. In the later form it is characterized by the number of priests feasted and presented with valuable gifts; by the attendance of the king and his four wives; by the escort, consisting of hundreds of princesses and daughters of the nobility; by the recitation of old tales; and by the freeing of the horse which is to roam about herded by princes for a year, at the expiration of which period it is brought back and the sacrifice takes place, together with that of a large number of other animals. The rich adorn-

ment of the steed, and the music and obscenity of the rite, are given in the ritual; but the impression of the popular character of the festival is more truly conveyed by the description of the horse-sacrifice in popular literature (see, further, art. ASVAMEDHA, vol. ii. p. 160).

7. Another great event in the Hindu year was the celebration of the solstice-feast. Many popular traits connect the old ritual with the modern New Year's festival—music, lute-playing, the dramatic appearance of loose women, and the turn of the sun dramatized by discus-play and by mounting the swing. Each of the two solstice-festivities had its proper divinity and melody, and the melody of the summer solstice was accompanied by drums, to imitate thunder, while that of the shortest day was accompanied by the rattle of war-cars, representing an attack on the evil spirits of winter. The dancing of girls round fire, with full water-jugs, and their singing ('a joyous song') were additional popular elements.

8. A twelve nights' celebration occurred after the winter solstice, though little remains in this of festival character, except the recognition of a period which, from remote antiquity, had been considered sacred, when the *Rbhūs*, the three personified seasonal deities who divided up the year, slept. The weather of this season was taken as a prognostic of the year to come—one of the main reasons to-day for celebrating the similar feast in South India. The eighth day after the full moon of the new year was the exact 'type of the year,' which determined whether the year was to be lucky or not.

9. Apart from these celebrations, the beginning of the great modern festivals which terminate annual pilgrimages may be seen in the early mention of pilgrimages and sacrifices at certain particularly holy spots, such as those to the Sarasvati and Dṛṣadvati rivers. The *tīrtha*, or *ghāṭ*, where a stream is fordable, became, in the case of a holy river, the meeting-place of pilgrims. Such pilgrimages are recognized but not approved by the early writers, who admit only the efficacy of sacrifice at a holy place; but such orthodox objections were set aside after the visits at Buddha's shrines became popular, and already, in the first centuries before our era, hundreds of holy places were known and visited by the devotees of various Brāhmaṇized gods.

ii. MODERN FESTIVALS.—These stand to those of ancient days somewhat in the same relation as private and public festivals stand to each other. They cannot be entirely separated from the old, yet they are so new in their character as to be virtually distinct. The old occasion is preserved, or rather it forces itself upon the notice of the public; but that public is so different, and the ceremony of celebration is so diverse in details, that it is new in effect, though old in general character. The chief local festivities to-day are associated with places and deities unknown to the ancient world of India; but the seasons remain the same, and the celebration of the advent of spring, for example, does not differ in reality from the old spring-festival. To whom the honour is paid is of less importance than that the festivity should be celebrated. The rites in honour of one god have passed over to another without materially altering the celebration, and sometimes even to-day the same celebration is held in honour of different gods. Thus the very pleasing 'lamp-festival,' in which, in autumn, lamps are lighted in every direction, floating lamps are set off down rivers, etc., is celebrated by some as a festival in honour of Visnu's wife, and by others in honour of Durgā (*g.v.*), the wife of Siva. One thing is to be remarked in regard to the modern festivals, as

compared with the old, namely, that whereas the old seasonal festivals, such as those of the New Year, spring, and autumn, were degraded into ritualistic observances, so that in many cases it is hard to recognize the original intent, the modern festivals have thrown off Brâhmanism as far as possible, and are more clearly celebrations of seasons, devoid of priestly ritual and self-sufficient. In other words, in the modern festival we have a reversion to the real meaning of the feast, which, even in the oldest literature, was already so buried in ritual as to be virtually lost. Most of the modern festivals celebrate seasonal changes, or are held in connexion with pilgrimages to some holy place, the shrine, or the river *tirtha*.

In Northern India the most famous of these types are respectively the spring-festival, the pilgrimage and celebration at the shrine of Jagannâth (originally Buddha, now Viñšu), and the pilgrimage and fair at the junction of the Ganges and Jumna rivers (Allâhâbâd [*q.v.*]). The seasonal festival is celebrated by all; that at Puri, in Orissa, in honour of Jagannâth is supposed to be celebrated by worshippers of Viñšu, but is actually celebrated by worshippers of Sîva and Durgâ as well; while any religious person may be found making a pilgrimage to Allâhâbâd, to wash away his sins and enjoy himself at the fair. In South India the spring-festival is celebrated much as in the North, and *tirtha* pilgrimages and fairs are also held, though with rather more pronounced sectarian feeling. There is, however, a great difference in the character of the different modern festivals. The cleanest is the *tirtha* celebration. This is really a moral as well as a religious performance; and, though men and women bathe together almost naked, there is no wantonness, and no advantage is taken of the situation by evil-minded men. It is a festivity by accident, due to the immense concourse of people and the resultant fair. It is kept, as it is intended to be, as a purification. On the other hand, the temple and shrine pilgrimages in honour of an erotic deity are naturally more or less erotic in character, and at the spring-festival indecency is part of the recognized programme.

Finally, before passing to a closer consideration of the modern festival, it should be said that between the old and the new there must have been a large number of special festivities now lost sight of, or only faintly reflected in the intermediate literature—not to speak of the many special festivities in honour of gods and goddesses described in the medieval Purânic and Tantric literature. Some of these appear to have been popular as well as sectarian; but we know very little about those not described in religious books, and the latter, as described, consist in childish ritual.

Some of the modern festivals are both sectarian and seasonal. Thus the spring-festival in the South is often a Krsna festival and love-feast, and the autumn-festival in the North (Bengal) is indifferently a seasonal or Durgâ feast, as it is now called. As in the devil-frightening festival already referred to as the 'lamp-festival,' the original intent of the celebration is merged in the worship of some modern deity. The same sort of a celebration as that in honour of Durgâ is held in other parts of India in honour of Sîtâ, the wife of Râma. Both were originally a kind of All-Fools' Day; in both the chief observances are buffooneries, pantomimes, processions, music, and the casting of the image into water. Such an All-Fools' celebration was known under different auspices in ancient India, and it survives to-day in practically the same form whether as a feast to Durgâ or to Sîtâ. A characteristic feature of all these festivities is mimetic exhibition, which on the stage assumes serious pro-

portions, but on the street is simply licensed vulgarity.

The *Holi* (spring-festival) is, as in other countries, the occasion when this sort of thing is most pronounced. The orgies of obscenity which welcome the return of spring are scarcely veiled. The very ears of the gods are decorated with carvings comparable only with those Pompeian scenes now kept from view, but which in India form the delight of men and women. The law practically permits of any excess, the god encourages it, and the nature of the people, which made the law and the god, revels in its own unbridled enjoyment of indecency. Street dances, bonfires, and the throwing of red and yellow powder upon the passers-by remind the Occidental visitor of a Western carnival; but no Western carnival at its worst is so frankly sensual as is the spring-festival of India. This festival appears under various names and disguises. It is identified with the *Dola-yâtrâ*, or swing-festival, at Puri (in Orissa), where the idols are swung, and is celebrated for three (sometimes ten) days before the full moon of Phâlguna, which corresponds with that of February-March. When celebrated for Krsna, games take place in his honour. Sometimes, however, the swing-festival is kept distinct from the *Holi*.

The chief seasonal festivities are the *Makara-sankrânti*, when the sun turns north, answering to our New Year's Day, which is the time for the great pilgrimage to Allâhâbâd and the annual bath of purification in the sacred rivers of the North, while in the South it is the season for the festival called *Pongol*, at which the boiling of the new rice is watched and regarded as an augury for the New Year, and cattle are led about decorated with garlands and treated with veneration. Presents are given to friends at this time, and general rejoicing takes place. The festival lasts for three days, and is officially a celebration of the Vedic gods Indra and Agni, with the addition of the (later) god Ganeśa. The cooking of the rice is in the South the main event of the *Pongol*, which has given the name to the festival. Anxious bands await the verdict of the official cooks; and, when the rice boils, a glad cry resounds, 'It boils, it boils,' and all with intense excitement repeat the acclamation. In Bengal the New Year is inaugurated in spring, and here the main features are the worship of the Ganges and the cult of the *dhenki*, or husking-bean; while, at the date of the southern *Pongol*, the bathing-festival, which brings together 100,000 people, absorbs popular interest.

Between the New Year's and the *Holi* festival a special day is devoted to the worship of the goddess of eloquence and arts, Sarasvatî, at which time books are worshipped and fasting is enjoined; but the occasion is also a festival, more especially for children; and boys play games to celebrate the day. Another day is devoted in early spring to Sîva, whose phallic image is worshipped, with fasting and prayer, by pilgrims. The birthdays of the two popular gods, Râma and Krsna, are also observed by adherents of these sects, one of them coming on the ninth of Chaitra (March-April) and the other in July-August, just before which there is a celebration in honour of the fabulous *Nâgas*, although the birthday of Krsna is sometimes celebrated as an autumn-festival, in August-September (the eighth and ninth of the month Bhâdra). On the fourth of Bhâdra, Ganeśa, the 'son of Sîva,' is especially worshipped, and his image is thrown into the water. The Durgâ festival of Bengal occurs in the month Âśvina, on the tenth day of the light half of the moon, about the time of the autumnal equinox. After this

there is the 'lamp-festival' in October (see above), and at the full moon of October-November (in the native month Kārttika) a celebration especially devoted to Śiva. The great goddesses, wives of the great gods, have their special days, but besides these there is a great festival in honour of women and children, or the goddess supposed to be theirs, namely, the 'mother of sons,' who is revered under the form of a banyan tree. This celebration (in Bengal) consists chiefly in processions and music in honour of the mother-goddess. The procession goes to the banyan tree, and the participants worship and pray to her there. On this occasion fathers-in-law are expected to give presents to their sons-in-law, and the time is said to be 'one of the happiest days of the year.' The festival of firstfruits, to which reference has already been made, is not one in honour of a special god. It is held at the season when new grain is ripe; and offerings are made to gods, *manes*, cattle, crows, and jackals. The rites to the *manes* are celebrated with especial unction in February at Gayā (*q.v.*), the old seat of Buddhistic worship—some say because the Buddhists were regarded as most opposed to this cult. It is at present a stronghold of Vaiṣṇavism.

The expense of festive celebrations, which is often considerable, is easily met at places where there is a huge concourse of visitors, as at Puri or at Pandharpur, in the Bombay Presidency, where as many as 50,000 pilgrims gather in a day; but in small communities the cost is met by public contributions, and several villages will often combine to have a festival in common—building a pavilion, honouring the god, and providing the feast. The idol that is made use of on such occasions is a temporary effigy, made of clay and sticks, and is 'animated' by the priest, who, at the end of the celebration, flings the image into the water. At the small village celebrations the prayers and processions are, of course, in honour of the local deity thus represented, but the entertainment is catholic, and often consists in an evening recitation by professional story-tellers (or miracle-plays by professional actors) in honour of any god. Such entertainments sometimes include a nautch-dance, theatrical representation of some mythological story, etc., and are not infrequently lewd. In larger towns one of the chief events is the *Ratha-yātrā*, or car-journey, of the god, at which thousands assist, and in the confusion and tumult the worshippers sometimes lose their lives. The cars are lofty structures, unwieldy wooden buildings on wheels, embellished with obscene sculpture, and dragged through the streets by a frantic mob of devotees. Such a *yātrā* at Puri in honour of Viṣṇu, or at Bhuvanesvara in honour of Śiva, forms the chief public glorification of the god. Like many other traits of modern Hinduism, it was probably borrowed from Buddhism. At Puri there are three *yātrās*, the first being followed by the fair, and being the beginning of the celebration. It is called *Snāna-yātrā*, and celebrates the bathing of Viṣṇu's image.

That there were many festivals not included under the screen of religious rites in ancient times may be taken for granted, and this is supported by external evidence. Only an echo has come down to us of the fairs and theatrical exhibitions of semi-religious character, which used to be held in honour of different gods, and were occasions of public festivity. Wrestlers and boxers gave entertainments to the people and to the court, and the priests among themselves had contests of wit, in which the defeated debater was apt to lose his life. The great epic of India also reveals glimpses of festivals not formally recognized, such as that of the annual branding of cattle, at which the king

and court held a sort of royal picnic; while the same work shows that court-festivals, where the royal family bathed and picnicked, were not without sensual elements. The erotic character of the Kṛṣṇa cult was at this time beginning to have effect in the popular shows and festivals, if indeed, as is probable, this element was not already at home. Another grand festival, as depicted in the epic, is the election of a princess, at which she is supposed to elect her future husband in accordance with his prowess and skill as shown in knightly tournament. The scene at such an election resembled more than anything else a similar tournament in the Middle Ages in Europe, and the crowd of spectators, the feasting, and the incidental entertainment made the event one of the greatest of the non-religious festivals of India's storied past. Animal contests, especially reprehended by the Buddhists, also formed part of the festivities of the seasonal fairs, especially fights between tigers and elephants, and cock-fights.

Many of these Hindu festivals have a counterpart in those of other races. One of these is the *Dola-yātrā* (swing-festival), or rather the swinging itself, which represents the sun-course, and was very likely borrowed from the aborigines. Even at the present day the grosser and more cruel form of this ceremony is practised by the wild tribes as well as by civilized Hindus. It consists in inserting hooks in the muscles of the back of the devotee or victim and then making him revolve when suspended by the hooks. This is again a perfect parallel to the swinging practised by the American Indians as described by Catlin (*N. Amer. Indians*, 1903, i. 193). Another rite, now practised and also perhaps borrowed from the same source, is the ploughing-festival, often connected with rain-making—magical or religious in intent, but adventitiously of a festival character. The numerous spring-festivals now in vogue appear to be the *disjecta membra* of a continuous spring-festival, which originally lasted a much longer time. The licence allowed at the *Holi* and other spring-festivals reverts to a time when sensuality was thought to corroborate Nature's vernal productive powers, though no such explanation is needed for the existence of the feeling thus brought by magic into relation with the process of Nature.

iii. *THE CALENDAR*.—The Hindu calendar is so closely connected with the subject of festivals that it may be said to have been an outgrowth of the seasonal character of feast and sacrifice. The priest himself was called the 'seasonal sacrificer' (*ṛtu-i*), and it was his business to know when the festival to the gods took place, or, in other words, when the seasons began. It was not till later that 'starmen' became the title of a special professional character.

i. *Modern and mediæval eras*.—Before speaking of the earlier calendar, however, it may be well to distinguish at once the modern eras and explain their origin. Not only are they, but the idea underlying them is, if not exactly modern, at least only mediæval; that is, it reverts at most to an age subsequent to that of the Vedas. There are five such eras in common use—two political, two sectarian, and one popular and universal. The first political era is that of Vikrama, in India regarded as equivalent to the year 57 B.C. This is designated at times simply by the word *Samvat*, 'year,' which leads to confusion, since the second political era is regularly designated in the same way. The latter era is the 'era of the Scythians' (*Sāka*), popularly identified with A.D. 78. The two religious eras are those of the Buddhists, in Burma and Ceylon, and of the Jains, in North India. Buddha was born (probably) 500 years before the Vikrama era, so that his death (at the age of eighty) would have

taken place in 477 B.C., though native tradition prefers the year 544. Similarly, the Jains' leader, Mahāvīra, probably died in 662, at which time his era should begin; but it may have been later, as native tradition says that Mahāvīra's death (entrance into *Nirvāna*) occurred 470 years or 605 years before Vikrama.¹

Not essentially different in popular consciousness from the idea leading to these religious eras is that underlying the people's universal era, dating from the death of the man-god Kṛṣṇa at the end of the great war and beginning of the last of the four ages, whence, from the name of this evil age, it is called the Kali-calendar, the first year of which is 3101 B.C. This, it is important to notice, was the era from which years were generally reckoned in India till the Śaka era in the 1st cent. A.D. It implies the calendar of the ages (*yugas*), or the theory that every emanation from the supreme being (i.e. human existence) is divided into four stages, each with a length shorter than the preceding.²

For dates within a year the popular method has always been to give the day by the asterism (moon-station) in which an event occurred, which designated the month, and by the fortnight; also, to be more exact, by the *muhūrta*, or hour of the day, sometimes by the night-watch (each night having three watches). Thus: 'on such a *muhūrta* of the tenth day of the dark fortnight of the month called after such an asterism.' This mode of reckoning brings us to a discussion of the earlier Vedic calendar.

2. The Vedic calendar.—We notice first that the intercalated month necessary to make uniform the solar and lunar year is already known as the 'later-born month' in the earliest literature of India, the Rigveda; and, since the same work speaks of twelve months and 360 days as year-divisions, it is evident that the five-year cycle of later periods was already recognized. According to this cycle, the solar year and the shorter lunar year were adjusted to each other by the insertion of an extra month on the second and fifth year of the cycle.

The sacrifices and festivals depended upon the moon far more than upon the sun in India, and this also is recognized in the Rigveda, which speaks of the moon as 'determining the seasons'—whether of sacrifice or of the year is not stated; but, from the context, the latter is less probable, and in fact the moon had nothing to do with the annual seasons, of which at this time only three were recognized: Heat, Rains, and Cold (later five and six seasons were known, but these also were named without reference to the moon). Moreover, the names of the months refer only to lunar months. The path of the moon through the heavens was laid out according to the stars or constellations through which it passed in the course of its round. These made 27, later 28, stations of the moon, and formed altogether a sort of lunar zodiac, like that of the Chinese and Arabs.³

The fact that the moon-stations called *naksatras* were already utilized to make the calendar of the Vedic age has had an important bearing upon the

¹ A sectarian distinction. This is not the place to discuss the probability of any of these dates being correct historically. Another common political era is that of the Guptas, probably identical with the Vallabhi era, A.D. 319.

² For details, see art. AGES OF THE WORLD (Indian), in vol. i, p. 200. After the Hindus came in contact with foreign teachers, from whom they were ever prone to learn, they acquired the knowledge of the precession and then developed the monstrous system of aeons, *kalpas*, and *manvantaras*, known to the Purāṇas, according to which even one age includes 4,320,000 years.

³ The relations between the Hindu 'moon-stations' and the Chinese *Shou* are not yet determined. The Arabs probably borrowed their *Maṣāṭif* from the Hindus, who, however, could not have borrowed their (lunar) zodiac from the Babylonian solar zodiac. Strictly speaking, only a few of the constellations represent *Zo*. The first, corresponding to stars in Aries, is called 'Horsa (head)'; the third is (Pleiades) 'six nymphs';

question of the date of Vedic literature.¹ Besides the lunar month the Hindus used the fortnight in their reckonings, but do not seem to have subdivided further, though the week, a 'seven-days,' is a period frequently alluded to in later literature. The lunar fortnight division attracted the attention of the Romans, and Quintus Curtius, in his *Life of Alexander* (viii. 9), speaks of it as a noteworthy fact.

As the five-year cycle was divided into years, each having its special name and divinity—Samvat-sara, Parivatsara, Idavatsara, Anuvatsara, Udvatsara (the divinities being respectively Fire, Sun, Moon, Creator, Kudra)—so the greater cycles afterwards employed by the astronomers were divided in the same way.

3. Apart from these cycles, two popular methods of reckoning are known, one of which is the Kali-cycle, already alluded to. Another, confused with it, is called the cycle of the 'Seven Seers' (i.e. the stars of the Great Bear), which are supposed to change their position once in a century, according to the asterism in which the Seers are situated. Thus, as there are twenty-seven asterisms, this cycle consists of 2700 years. Mediæval historians equated this cycle, which was a popular one, with their more learned reckoning. So Kalhana says that the 24th year of the 'people's era' is identical with Śaka year 1070. The popular belief was that the Seven Seers had been for seventy-five years in the asterism Maghā when the Kali-age began. The cycle of the Seven Seers is carried back to a date corresponding with the year 4077 B.C.

The astronomical cycles known as 'eras of Jupiter' (the planet Bṛhaspati) are two, one of one revolution of the planet, that is, of twelve years, in which each year is called after the asterism in which Jupiter heliacally rises, and one of five revolutions, that is, of sixty years, in which the first year corresponds with the initial year of the Kali-cycle. In the South this era is regarded as identical with the solar year. There are locally known other cycles of less importance, such as the 1000-year cycle of Paraśn-Rāma, recognized in the South, but known in the North, even to astronomers, only by name. The only one of these cycles which can claim a respectable antiquity is the sixty-year Jupiter cycle, which perhaps reverts to a time antecedent to the beginning of the Christian era.

Cf. also 'Indo-Chinese' and 'Siamese' sections of art. CALENDAR.

LITERATURE.—H. H. Wilson, *Select Works*, ii., London, 1862, ch. iv. 'Religious Festivals of the Hindus'; Natesa Sastri, *Hindu Feasts, Fasts, and Ceremonies*, Madras, 1903; W. J. Wilkins, *Modern Hinduism*², Calcutta, 1900; Monier-Williams, *Hinduism*, London, 1877; F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie*, Leipzig, 1908 ff., i. 310-402; E. W. Hopkins, *Religions of India*, Boston, 1895 (previous literature cited on pp. 448 and 592); J. C. Oman, *Brahmans, Theists, and Muslims of India*, London, 1907 (esp. p. 241 ff., 'The Holi Festival'); and for special festivals, A. Hillebrandt, 'Die Sonnenwundefeste in Alt-Indien' in *Roman. Forschungen*, v. [1889] 299-340, and *Vedische Opfer und Zauber*, Strassburg, 1897 (=GIAP iii. 2); B. Lindner, 'Das ind. Ernteofer, in *Festgräser an Böhlungk*', Stuttgart, 1888, pp. 79-81; J. Jolly, *Recht und Sitte*, Strassburg, 1896 (=GIAP ii. 8).

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the fourth (al-Debaran) is called 'Rohipī's wain'; the fifth (three stars in the head of Orion) is the 'antelope's head,' etc. For the difficult problem in regard to the origin of the moon-stations in India, see Burgess, *Surya-Siddhanta*, 1860; Colebrooke, *Essays* (ed. Cowell, 1873), ii. 281; and Müller, *India, What can it teach us?*, 1883.

¹ See Jacobi, *Über das Alter des Rig-Vedas*, 1893; Tilak, *Orion*, 1893. The conclusion of these scholars was that the Vedic literature must be at least as early as the third millennium before our era, and the data of the Rigveda itself point to the fifth millennium, so that Vedic literature in general would lie between 4500 and 2500 B.C. This conclusion, however, has not been generally accepted.

FESTIVALS AND FASTS (Iranian).—The extant Avesta contains no specific information regarding festivals, and Pahlavi literature is almost equally silent. Nevertheless, the *Dinkart* states (VIII. vii. 1, 3, 8, xxix. 8, 10, xlvi. 4, tr. West, *SBE* xxxvii. [1892] 15 ff., 95, 167) that the lost Avesta Pājag, Hūspāram, and Hādhōxt Nasks discussed, among other matters,

'whatever is about a season-festival; where the appointed place is, when one celebrates it, and when it has fully elapsed; the assembly of the season-festival, and the donation for the feast; where and when the celebration is possible, in what proportion the provisions are to be given out, and when to be prepared and divided; where its advantage is, and what benefit there is from it to the good creation both spiritually and materially.' The sinfulness of a failure to celebrate the season-festival is also considered in the *Dinkart*, and there are a number of minor allusions to the festival in Pahlavi, such as *Dinā-i Mainōgi-Yast*, iv. 5, lvii. 13, *Sāyast la-Sāyast*, xii. 19, xiii. 29, xviii. 3 f., xix. 4.

Besides the season-festivals, we find allusions to the days of the guardian spirits in *Bahman Yast*, ii. 45, *Sāyast la-Sāyast*, x. 2, xi. 31, *Sad Dar*, vi. 2.

The 'season-festivals' here mentioned are the *gāhanbārs* (the 'yearly')—*yāiryā*—divinities of *Yasna* i. 9, ii. 9, *Visp*. i. 2, ii. 2, which have been considered in art. CALENDAR (Persian); and the 'days of the guardian spirits' constitute the festival of Fravardigān (on which see *ERE* i. 455, iii. 717^b; also art. FRAVASHIS).¹ There is also some reason to believe that there were four lunar festivals in each month. In *Yasna* i. 8 (so also ii. 8, *Yast* vii. 4) occur the words, *nīrāēdhyāmī hānkārāyemī māhyaēibyō aśāhe ratubyō antare-manhāi . . . perenō-manhāi viśaptahāīca*, 'I dedicate, I perform (the sacrifice) for the month (gods), the time-divisions of Aśa, for the between-moon [*i.e.* the new moon], . . . for the full moon, and for the intervening seventh(s)—in other words, for the first, eighth, fifteenth, and twenty-third days, which, as has been seen in CALENDAR (Persian), were all dedicated to Ahura Mazda (cf. also Bartholomae, 1472).

Our chief knowledge of the Zoroastrian feasts is derived, not from Avesta or Pahlavi texts, but from Perso-Arabic authors, the most important of whom, in the present connexion, is al-Birūni (*Chronology of Ancient Nations*, tr. Sachau, London, 1879).

In each month an especially sacred day was the one now called *jaśn* (Av. *yasna*, 'praise'), on which the month-name coincides with the day-name, as the day Fravartīn of the month Fravartīn.

The *jaśns* are, accordingly, the 19th day of the 1st month, the 3rd of the 2nd, the 6th of the 3rd, the 13th of the 4th, the 7th of the 5th, the 4th of the 6th (also called *Ādhar-čāšn*, 'feast of fire') [al-Birūni, 207; cf. also next paragraph], the 16th of the 7th, the 10th of the 8th, the 9th of the 9th, the 1st, 5th, 15th, and 23rd of the 10th (cf. the lunar feasts noted above), the 2nd of the 11th, and the 5th of the 12th.

Various legends and popular usages are connected with a number of the *jaśns*, among which al-Birūni includes the following: Tiragān, 13th day of the 4th month (205 f.); Mihrajān, 16th day of the 7th month (207–209); Abānajān, 10th day of the 8th month (210); Ādhar-čāšn, 9th day of the 9th month (211; according to Zādawaihi, as quoted by al-Birūni, 207, this name was also applied to Sahrivaragān, the 4th day of the 6th month [see preceding paragraph]; this statement, if correct, probably being due to the retrogression of the calendar); Xurram-rūz, 1st day of the 10th month (211 f.); and Isfandārmadh-rūz, 5th day of the 12th month (216 f.). This list may be supplemented by a Parsi-Persian text made accessible by Unvala

¹ The view of Lagarde (*Purim*, Göttingen, 1887) that Fravardigān was the origin of Purim has long been discarded; and equally suspicious is the theory of Scheftelowitz (*Arisches im AT*, Berlin, 1901–03, i. 49 f., ii. 44–48) that Purim is borrowed from O. Pers. **frava*=Avesta *fravī*, 'luck' (?), particularly as the Avesta word probably means 'thriving, growth, prosperity' (Bartholomae, *Altiran. Wörterb.*, Strassburg, 1904, col. 991).

(*Spiegel Memorial Volume*, Bombay, 1908, pp. 201–210), which also describes the customs connected with Tiragān and Abānajān, as well as with Bahmanjanah, the 2nd day of the 11th month. For the modern Indian Parsi celebration of the chief *jaśns*, see Karaka, *Hist. of the Parsis*, i. 150–152.

There is reason to believe that at least some of the *jaśns* were originally far more important than any of the extant texts imply, for they have given names to several months in Iranian systems outside the Zoroastrian series. Thus Tiragān (the 13th day of the 4th month) serves to designate the 4th month of the Seistanians, Tirkayān-vā (Marquart, *Untersuchungen zur Gesch. von Eran*, Göttingen and Leipzig, 1896–1905, ii. 199), particularly as this was the month of the summer solstice (cf. Tir, 'Sirius'); the great feast of Mihrajān (on which see below) gives its name to the 7th month of the Sogdians, Baghānāj (Marquart, i. 84, ii. 129, 198; Müller, *SWAW*, 1907, p. 465; Gray, *JAOS* xxviii. [1907] 338), and of the Armenians, Mehekat; and Ādhar-čāšn (i.e. *Ādharagān, the 9th day of the 9th month) to the 9th month of the Seistanians, Ārgayān-vā (so reading, with Marquart, i. 64, 82, instead of the Ārikāhāz-vā or Ārkayāz-vā of al-Birūni, 53, 82), and of the Armenians, Ahekan (Hübschmann, *Armen. Grammatik*, Leipzig, 1897, i. 95).

The two great festivals of the Zoroastrians are the New Year (Nauruz) and the Feast of Mithra (Mihrajān), both of which last six days, the number perhaps being based on the six *gāhanbārs*. The first day of the New Year was called Nauruz-i Āmma ('of the people') or Kūčak ('little'), and the sixth was Nauruz-i Hāša ('noble') or Buzurg ('great'). The general scheme of celebration, according to al-Birūni (203 f.), was as follows:

'In these five days it was the custom of the Kisrās [Persian kings] that the king opened the Nauruz and then proclaimed to all that he would hold a session for them, and bestow benefits upon them. On the second day the session was for men of high rank, and for the members of the great families. On the third day the session was for his warriors, and for the highest Manhadhs [priests]. On the fourth day it was for his family, his relations and domestics, and on the fifth day it was for his children and clients. . . . When the sixth day came and he had done justice to all of them, he celebrated Nauruz for himself and conversed only with his special friends and those who were admitted into his privacy.' For various legends connected with Nauruz, see ib. 199–204; Hyde, *Hist. religionis veterum Persarum*, pp. 238–238; Unvala, 203–205: for the modern usages, Karaka, i. 144–146; Jackson, *Persia Past and Present*, New York, 1906, p. 99 f.; for the special importance of the concluding day and for the legends connected with it, see the Pahlavi *Mātīgān-i Māh Fravartīn rāj Xūrdat*, tr. Asana, *Cama Memorial Volume*, Bombay, 1900, pp. 122–129; for the third day, see Karaka, i. 145 f.

The second great festival was Mihrajān, the celebration of which, according to the ideal Avesta calendar, should begin 7th Sept. The near approach of Mihrajān to Nauruz in honour is well illustrated by a saying of Salmān al-Fārisī, cited by al-Birūni (208):

'In Persian times we used to say that God has created an ornament for His slaves, or rubies on Nauruz, of emeralds on Mihrajān. Therefore these two days excel all other days in the same way as these two jewels excel all other jewels.'

This festival, like that of Nauruz, lasted six days, the first being Mihrajān-i Āmma and the last Mihrajān-i Hāša, while, again, like Nauruz, the celebration was at one period spread over thirty days, the first five being, according to al-Birūni (203), 'feast days for the princes, the second for the nobility, the third for the servants of the princes, the fourth for their clients, the fifth for the people, and the sixth for the herdsmen.' Thus, instead of each of the six *gāhanbārs* being represented by only one day of the festival, it was at one time honoured both at Nauruz and at Mihrajān by a period of five days.

While we may disregard the numerous legends connected with Mihrajān (al-Birūni, 207–209; Hyde, 245–248; Unvala, 207; Mas'udi, *Prairies d'or*, ed. and tr. Barbier de Meynard, Paris, 1861–77, iii. 404; Nuwairi, quoted by Golins, *Note in Alferganum*, Amsterdam, 1669, p. 23), the problem of its origin cannot so summarily be dismissed. The festival has given its name to the seventh Armenian

¹ On *bagha*, 'god,' as a synonym for Mithra, see Marquart, i. 64, ii. 129, 132–134.

month, Mehekan (Hübschmann, i. 95),¹ and it was evidently known to the Persian kings, as is clear from the statement of Strabo (p. 530) that the satrap of Armenia sent the Persian monarch 20,000 colts annually at the *Miθpáka*. Mihraján and Naurúz were the two times at which the earlier Sasanian kings gave public audiences (Christensen, *L'Empire des Sassanides*, Copenhagen, 1907, pp. 58, 73 f., 98); and it should also be noted that, according to Ctesias and Duris of Samos (*apud Athenaeus*, x. 45), the Mihraján was the one occasion on which it was permissible for the Persian king to become intoxicated and to dance the national Persian dance.

The remarkable parallelism between Naurúz and Mihraján finds its very simple explanation in the fact that both were New Year festivals. Similar double beginnings of the year existed among the Babylonians (*ERE* iii. 74¹, 76^a) and the Hebrews (Ex 23¹⁶ 34²: 12¹⁸), and Marquart has argued (ii. 206–212) with good reason that the Avesta year originally began about the time of the autumnal equinox, and that during the closing years of the reign of Darius I. (522–486) it was changed to conform with the regular Bab. year, thus commencing about the vernal equinox.²

The remaining festivals of the Avesta year may be discussed more briefly. On 17th Fravartín was the festival of Zamzamah ('muttering'), on which Sraoša was held to have revealed the murmuring required in reciting the liturgy, as well as in speaking, in case words became absolutely necessary, during eating (al-Biruni, 204; Hyde, 241). The 6th Tir was the Cašn-i Nilufar ('feast of the water lily'), a festival considered by al-Biruni (205) to be of recent date (Hyde, 243, puts it on 17th Amerodat). The 8th (more probably the 18th; cf. Unvala, 208) Satvairō was Hazān ('autumn'), an autumn feast (Hyde, 244), which also gave its name to the eighth month of the short-lived calendar of Yazdagird III. (*ib.* 197). The 1st Mitrō was Hazān-i digar ('second autumn'), a feast for the common people, 'because on that day the work of sowing seeds and cultivation was completed' (Unvala, 208; al-Biruni, 207).

A feast of special interest as being, in all probability, a survival of an ancient Bab. custom was celebrated on the 1st Atārō, the Rukūb al-Kausaj or Kūsah barnišn ('the ride of the thin-bearded'), which was apparently observed also as a popular feast of rejoicing at the departure of winter and the coming of spring, so that al-Biruni (p. 211) calls it Bañār-čašn ('spring-festival').

This festival is described, with trifling variations, as follows (Hyde, 249–251; Unvala, 208; al-Biruni, 211; Mas'udi, iii. 413 f.; Anquetil du Perron, *Zend Avesta*, ii. 580 f.). A thin-bearded (or toothless) man rode (naked, in some accounts) on a horse (or

ass), holding a fan in his hand and complaining of the heat. Escorted by the servants of the king or governor, he rode through the city, the target for snow and ice, but the recipient of hot foods. In his other hand he held a crow or, according to other accounts, an earthen pot full of reddened water, with which, as also with mud and filth, he bespattered those who refused him the dirham which was his due from each shopkeeper. If he was delayed an instant in receiving his tribute, he had the right to seize everything in the shop. The dirhams which he received between the time of his starting out and the first prayers (7 a.m.) he must give to the king or governor; those which he received between the first and second prayers (11 a.m.) were his own property; after the second prayers he might be beaten with impunity.

Here the facts that (a) the chief figure in the 'ride of the thin-bearded' was escorted by the servants of the king or of the governor; that (b) between the first and second prayers he could exact tribute from every shopkeeper, and, if refused, could seize all in the shops of the recusants and could inflict punishment upon them; and that (c) his authority was shortlived, since he could be roundly flogged after his brief tenure of power, all point to his original identity with the condemned criminal who enjoyed a brief reign during the Bab. Sacaea. Anquetil du Perron (ii. 581) had already suggested that the 'ride of the thin-bearded' had perhaps taken the place of the Sacaea, and the two celebrations have also been connected by Lagarde (51 ff.), and especially by Frazer (*GB*² iii. 181–184). It seems, on the whole, most probable to hold, with Meissner (*ZDMG* 1. [1896] 296 ff.), Winckler (*Altorient. Forschungen*, II. ii. [1900] 345), Brockelmann (*ZA* xvi. [1902] 391), and Frazer (*Dying God*, London, 1911, pp. 115–117), that the Sacaea was connected with the Bab. New Year, *Zagmuk*; and it is of particular interest to note that at Zela, in Pontus, where the Sacaea was still celebrated in Strabo's time (p. 512), the ruler had formerly been a priest-king (p. 559, *καὶ ἦν ὁ λεπέδις κύπρος τῶν πάντων*).

This interpretation of the Sacaea seems to the present writer to be preferable to the theory of Gelzer (*ZA* xiii. [1875] 14 ff.), Justi (*Gr-P* ii. 412), Prášek (*Gesch. der Meder und Perse*, Götha, 1906–10, ii. 218), Zimmer (*KAT*³ 384, note 4, 427, 516), and Jeremias (*PRE*³ xii. 644), that the feast (on which see Berossus, *apud Athenaeus*, xiv. 44; Dio Chrysostom, *Orat.* iv., ed. Dindorf, 78, and the euhemerized account of Strabo, p. 512) was an Istar-Anaitis festival. This hypothesis leaves the most characteristic features of the Sacaea unexplained, although in its favour may be urged the fact that the great festival of Istar was celebrated in Ab, which is usually regarded as corresponding to the month of Loos, and the statements of Strabo, which also connect the feast with Anaitis. On the other hand, calendrical retrogression may explain some of the chronological difficulties connected with the date of the celebration of the Sacaea (we know, for example, that in 229 B.C. Loos fell, not in Ab, but in Tammuz [Robertson Smith, *apud Frazer*, *GB*² ii. 254, note 1]); and, even if Loos be equated with July–August, we are told that both the Sogdian and the Chorasmian year began in July (al-Biruni, 220, 223), as did the Armenian (*ERE* iii. 70^b). It seems, on the whole, safe to conclude that the Persian 'ride of the thin-bearded' is the vernal counterpart of the (originally) autumnal Babylonian Sacaea, and that it represents a direct descendant of the Bab. festival of the *Zagmuk*.

The 11th Dīn is regarded as the anniversary of the death of Zarathushtra (Karakha, i. 149). The 14th Dīn (according to Hyde, 254, the 24th) was Sir-savā ('garlic feast'), when garlic was eaten as an apotropaic (al-Biruni, 212). The 5th Vohūman was Barṣadhaq ('above or new Sadhaq'), five days before Sab sadhaq (*Canon Masudicus*, quoted by Sachau, *Chronol.* 424).

The latter feast ('night of the bonfire') was falsely understood to be the 'hundredth night' (Pers. *sadah*, from which the Arab. *sadhaq* is borrowed, being taken as equivalent to *sad*, 'hundred'). Sab sadhaq was originally the feast of fire *par excellence* (*Sāh-nāmāh*, tr. Mohl, Paris, 1876–78, i. 26 f.), and its great importance at one period is shown by its frequent mention side by side with the feast of Naurúz (*ib.* v. 73, 284, 448, 551, vi. 109, 506, vii. 27, 327, 374; for other legends, etc., see al-Biruni, 213 f.; Hyde, 254–257 [where it is wrongly identified with the winter solstice]; Unvala, 209 f.; Golins, 37–39). On this night blazing

¹ There is, however, no reason to suppose that the name of this feast appears in the Persian region of Mihraján-qadaq (Armen. Mihrakan-katak, Syr. Mihragan-qadaq), which was the see city of an East Syrian diocese in A.D. 577 (cf. Marquart, *Eranos*, Berlin, 1901, p. 20; Justi, *Iran. Namenb.*, Marburg, 1895, p. 214).

² As supplementary to art. CALENDAR (Persian), it should be noted that Marquart derives the Zoroastrian and Armenian custom of naming each day instead of numbering it—a practice also found in Polynesia (*ERE* iii. 132 f.)—from Egypt, where the days also had names, though these designations merely meant 'the celebration of so-and-so', and have no real analogy with the Iranian system (Brugsch, *Thesaurus*, Leipzig, 1883, i. 45–54, *Ägyptol.*, Leipzig, 1891, p. 332 ff.; cf. al-Biruni, 58); and it is now certain that the order of G. Pers. months given by Prášek (*Klio*, i. [1902] 26–50) and King and Thompson (*Inscript. of Darius the Great*, London, 1907, p. xxxviii), whereby Garmapada comes after Thāigārē (*ERE* iii. 128), is correct; for Tolman (*Amer. Journ. of Philol.* xxxii. [1911] 444 f.) has shown, by a comparison with the fragments of the Aramaic version of the Behistun inscription (Sachau, *Aram. Papryrus und Ostraka*, Berlin, 1911, no. 62), that Garmapada can correspond only to Tammuz. The attempt of Weissbach (*ZDMG* lixii. [1908] 633 f.) to prove Garmapada the first month must be regarded as erroneous, while his equation of Margazana with the eighth month (637) is nullified by the Armenian name of the eleventh month, Margac, which is borrowed from the G. Pers. name (Marquart, i. 64, ii. 182).

fires were lighted, and cattle and birds were driven into the flames, fettered with dry herbs and the like, so that they might speedily escape. The festival falls five days before the middle of winter, and the fires may have been kindled to hasten, by sympathetic magic, the slowly increasing length of the sun's warm activity, as well as to purify the creatures that passed through them.

The 22nd Vohūman was Bādh-rūz ('wind day'), and was probably connected with the Sogdian Bādh-āghām, which was celebrated on the 24th of the corresponding month (al-Birūnī, 222). The feast was also called Bādh-i barrah ('lamb's wind'), because of a tradition that on this day a wind blew, after seven years of windlessness, with sufficient force to move the wool on a lamb (Unvala, 210). The 30th Vohūman was celebrated at Isfahan as the Āfrījāgān ('outpouring of water'), a rain-festival which, according to some authorities, coincided with Tiragān (Hyde, 243; Unvala, 206), or, according to others, fell on 20th or 30th Horvatāt (Hyde, 242); probably, as Hyde remarks, the day of celebration varied in different localities. The 5th Spendarmat was the Jaśn-i Barzgarān ('feast of cultivators'), on which charms are prepared for the extermination of hurtful creatures (for specimens, see Modi, *JASB* v. [1901] 398–405 = *Anthropolog. Papers*, Bombay, 1912, pp. 122–130). This feast Anquetil du Perron (ii. 576–578, where, however, it is wrongly set on the 15th) connects with the festival which Agathias (ii. 59) calls ἡ τῶν κακῶν ἀνάρτησις, when as many snakes and other noxious creatures as possible were killed and brought to the priests (*τοῖς μάγοις*) as a proof of hatred of Ahriman. The day following is a celebration called Misk-i tāzah ('fresh musk'; al-Birūnī, 217). On the 19th Spendarmat fell Naurūz anhār u miyāh jāri ('new year of rivers and running waters'), when rose-water, perfumes, etc., were cast into the streams (al-Birūnī, 217; Hyde, 260); and on the 25th–30th (according to others, only on the 30th) came the Mard-girān ('man-seizure'), when the women could lord it over the men and take from them what they would (Hyde, 259).

This festival bears considerable resemblance to the later form of the celebration of the Sacaea, when, according to Berosus, masters were ruled for five days by their servants, one of whom wore a quasi-royal robe (*στολὴν ὁμοίαν τῇ βασιλικῇ*), called ἵων (a word held by Meissner, 298, note 2, to represent Assyr. *šakru*, Heb. *לְפָנִים*, 'prefect, ruler'), and was in control of the house (*ἀρχεῖοθαι τε τῆς οἰκίας*). Since, however, the celebration of Mard-girān was separated from that of Rukūb al-Kausaj, which we have seen to be a New Year festival connected with the Sacaea, by three instead of by six months, any association of the 'man-seizure' with the Sacaea seems improbable. If the Rukūb al-Kausaj was a spring-festival, the Mard-girān must have been a celebration of the summer solstice. The month of celebration is curiously identical with the Jewish Purim on 14th Adar, but the identity of month is doubtless merely fortuitous, and no connexion can safely be alleged between the two feasts.

The Gemara to Mišna III. of the Talmudic treatise *Aboda zara*, i. (11^b of Babi, 39^c of Yeruşalmi) mentions four feasts of the Persians which are of interest as showing what ones were at that period regarded as of most importance. The list given in Yeruşalmi is the more accurate: טבריא, טבורי, טבריא, and טבריא (for the variants, see Jastrow, *Dict. of the Targumim*, etc., London, 1886–1903, pp. 741, 534, 739). The first and the third name clearly stand for Naurūz and Mihrajān; the second doubtless represents Tiragān (on the probable early importance of this feast as that of the summer solstice, see above, p. 872^b); and the fourth may be conjectured to stand for Xurrām. These would then represent the four seasonal festivals as celebrated at the time of the composition of the *Aboda zara*.

Our information concerning specifically Persian feasts is scanty. We know that each Persian celebrated his own birthday with a feast (Herod.

i. 133), and that the king also gave on his birthday a banquet called *rūkrā* (connected with Av. *tūoxman*, 'seed'; O. Pers. *taumā*, 'family'; Skr. *tuc*, *tuj*, *toka*, 'posterior'; Jackson, *JAOS* xx. [1899] 57), on which he was bound to grant every request (Herod. ix. 110), while other festivals celebrated the king's marriage (Est 2¹⁸; Josephus, *Ant.* xi. vi. 2) and the birth of his first son (Plato, *Alcibiades* I., 121 C.).

A Persian festival of much importance was the Magophonia. According to the usual view (Herod. iii. 79; Ctesias, *apud* Photius, *Bibl.* xxxviii.; Agathias, ii. 25), this was a celebration of the slaying of the Magian Gaumāta, the pseudo-Smerdis, by Darius (cf. *Behist.* i. 35–71), and then 'no Magian may appear in the light, but the Magians keep themselves in their houses that day.' This view, maintained by Spiegel (*Erdān. Alterthums-kunde*, ii. 310, iii. 586–708), Christensen (15 f.), and Meyer (*EB*¹¹ xxv. 253), is attacked by Marquart (i. 64, ii. 132, 135; so also Prásek, ii. 140), who holds that *Mayoþra* is a corruption of O. Pers. **Baga-kāna*,¹ and that it is identical with the feast of Mihrajān, considered above, especially as the uproar (*θρύβος*) lasted five days (Herod. iii. 80) after the death of Gaumāta, who was killed on 10th Bāgāyādi (*Behist.* i. 55–57), the month which corresponds to the Zoroastrian month Mitrō.

Despite the cleverness of this suggestion, it seems open to objection. Marquart is certainly right in identifying the Magophonia with the old New Year feast of Mihrajān, and it is almost certain that the O. Pers. year originally began with Bāgāyādi ('[month] of the honouring of the god [Mithra]'), just as the Avesta year at first commenced with the corresponding month Mitrō; though later the O. Pers. New Year was changed to a month of unknown name² corresponding to the Avesta Fravartān and the Bab. Nisan. It seems most plausible to hold, therefore, that it was under the cover of an old festival of uproarious character³ that they were enabled to kill the usurper, their fury both leading them and inciting the other Persians to slay every Magian they could find (Herod. iii. 79); so that the later celebration to commemorate the slaying of the pseudo-Smerdis came to obscure the real origin of the festival in the popular consciousness.

Why the Magi, so universally honoured in Iran, were obliged to keep within doors during the Magophonia has been a hard problem on the basis of the current explanation; but if, as Marquart holds, it was originally a New Year celebration, to be connected with the Mihrajān, which was also a New Year feast, it may probably be connected further with the Sacaea, which, from the statements of Dio Chrysostom and Berosus, was almost certainly a New Year festival, the prominent feature of which was the killing of a criminal who had for five days been permitted to wear royal robes, to sit on the royal throne, and empowered not only to issue whatsoever mandates he would, but even to consort with the royal concubines, and who, after his brief tenure of office, was scourged and hanged, so that the Sacaea probably represents, in attenuated form, the wide-spread practice (found also in Babylonia) of killing the priest-king (cf. Frazer, *Dying God*, 113–117; against this theory see Lang, *Magic and Religion*, London, 1901, p. 118 ff.). It would then follow that the origin of the Magophonia was the actual killing of a Magus

¹ On Gr. *Mēga* as the representative of Pers. *Baga* in proper names, see Justi, 56 f., 59; cf. also the Turfan name, *Baghkān*, for the month corresponding to the O. Pers. month Bāgāyādi.

² It may be conjectured, from various names of the first month—Chorasmian Nāsārji, Sogdian Nūsārd, Armenian Navāsard, Albanian Navāsardus, and the gloss of Johannes Lydus, xxxix. 13, *νέον στόρδην ρὸ νέον ἔτος*—that the opening month of the O. Pers. year was **Navāthard(a)* ('new year').

³ The writer is informed by Prof. A. V. W. Jackson that he has long held a similar opinion.

who was at the same time both priest and king. This explains why the Magians were both revered and also liable to be killed, although long before the historical period the actual killing had been abandoned, and the festival survived merely in a season of merriment, during which the Magi were perhaps the butt of practical jokes and prudently remained indoors. The success of the attack of Darius and his comrades on the pseudo-Smerdis was very likely due in great part to the fact that Gunnātā was himself a Magian; and later, as already noted, the Magophonia was rationalized to commemorate this event, just as in Strabo's day the Saceā itself had come to be reinterpreted as commemorating a victory over the Scythians (*Saxat*) which may, indeed, have been won at the time of the celebration of the ancient festival of the Saceā, after it had long since lost its primal significance. The meaning of the word *Μαγοφνία*, is, therefore, probably 'Magus-slaying,' representing an O. Pers. **Magujanīya*; and the festival was originally a New Year celebration during which the priest-king was slain.

The four season festivals may, accordingly, be summarized as follows :

Autumnal equinox : (Saceā), Magophonia, Mihrajān.
Winter solstice : Xurrao.
Vernal equinox : (Zagmuk), Rukūh al-Kausaj, Naurūz.
Summer solstice : Tiragān, Mard-girān.¹

The feasts of the Sogdians and Chorasmians are listed by al-Birūni (221–226), the principal festivals—so far as either their names or their celebrations are known—being the following :

New Year's day ; 28th day of the 1st month, local Sogdian feast of the Bukhārā Magians at the village of Rāmuš ; 1st day of the 3rd month, Chorasmian beginning of summer ; 7th day of the 4th month, local Sogdian feast at Balkand ; 16th day of the 4th month, Sogdian eating of leavened bread after a fast (read

غمس instead of *عمس* (?); among the Chorasmians this day was Ajghār ('firewood and flame'), since in former times it had marked the approach of autumn ; 18th day of the 5th month, Sogdian Baba (or Bāmī) Xvārā, marked by drinking good, pure must ; 1st day of the 6th month, Chorasmian Fagh-rubāh, when the king went into winter quarters ; 3rd and 15th days of the 6th month, Sogdian fairs, the latter lasting seven days ; 1st day of the 7th month, Sogdian Nimeards ('half of the year') and Chorasmian Azdā Kānd Xvār, or 'eating of bread prepared with fat' (as a protection against the cold) ; 2nd day of the 7th month, Sogdian feast of eating cakea of millet-flour, butter, and sugar ; 13th day of the 7th month, Chorasmian Ciri-rōj ('day of Tir'), venerated by the Chorasmians just as was Mihrajān by the Persians ; 21st day of the 7th month, Chorasmian Rām-rōj ('day of Rām') ; 5th–15th days of the 10th month, a Sogdian feast of which neither name nor particulars are given ; 11th day of the 10th month, Chorasmian Nimphāb, which, if it may be read Nimbāb (نیمب instead of نیمپ),

'night,' probably refers to the vernal equinox (according to al-Birūni, 223, 220, 'the beginning of their summer was the 1st of Nāueārji') ; 24th day of the 11th month, Sogdian Bādh-āghām (see above, p. 874^a) ; 10th day of the 12th month, Chorasmian Waxš-angām, in honour of 'the angel [Waxš] who has to watch over the water, and especially over the river Oxus' ; 30th day of the 12th month, beginning of the Sogdian and Chorasmian feast for the dead.

Some special feasts introduced in the Muhammadan period (al-Birūni, 217), as well as the mythical festivals recorded for the 'Sipāsiān' by the *Dābistān* (tr. Shea and Troyer, Paris, 1843, i. 63), may be disregarded here.

The antithesis of feasting, fasting, is absolutely

¹ The difference of 8 months between the celebration of Naurūz (1st Fravārīn) and Rukūh al-Kausaj (1st Atārō), and of 8 months 17 days between the celebration of Tiragān (13th Tir) and Mard-girān (30th Spendarmat), although the two pairs seem to mark the vernal equinox and the summer solstice respectively, is probably due to the fact that Naurūz and Tiragān were incorporated in the Zoroastrian calendar at its beginning, when they would coincide with the actual periods of the year which they were to celebrate. At a later period, when the calendar had retrogressed 8 months, the popular festivals of Rukūh al-Kausaj and the summer solstice without regard to the theoretical calendar, were inserted on the months and days of the calendar in question on which they happened to fall at the time of their incorporation. Hyde, 254, had already noted the possibility of such insertion of feasts, although his special instance, the festival of Sab sadhaq (on which see p. 873 f.), is incorrect.

forbidden by Zoroastrianism. According to *Sad Dar*, lxxxiii, 'it is requisite to abstain from the keeping of fasts' (*rūzah-dastūn*), for 'in our religion, it is not proper that they should not eat every day or anything, because it would be sin not to do so. With us the keeping of fast is this, that we keep fast from committing sin with our eyes and tongue and ears and hands and feet. . . That which, in other religions, is fasting owing to not eating is, in our religion, fasting owing to not committing sin.'

To this al-Birūni (217) adds that 'he who fasts commits a sin, and must, by way of expiation, give food to a number of poor people.' The reason for the prohibition of fasting lies, not merely in the entire Zoroastrian outlook upon the universe, but in the idea that it is as wrong to torture oneself as any other being of the good creation (cf., further, Modi, *Catechism of the Zoroast. Religion*, Bombay, 1911, p. 35 f.). The Mandaeans understand fasting in a very similar sense, and polemic against Christian fasts (Brandt, *Mandäische Religion*, Leipzig, 1889, pp. 93, 143 f.; K. Kessler, *PRE* xii. 173 f.); so also the Yezidis (Brockelmann, *ZDMG* lv. [1901] 388 f.); while, on the contrary, fasting formed part of the Sogdian religion (al-Birūni, 221 ; cf. also above, pp. 760^b, 765^a).

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LOUIS H. GRAY.

FESTIVALS AND FASTS (Jain).—There is, perhaps, no shorter road to the understanding of a religion than to study its festivals and fasts, the occasions on which it rejoices, and the things over which it mourns. This is certainly the case with Jainism—a religion which lays special stress on outward observance.

I. Pajjusana.—Amongst all their holy seasons none is regarded by the Jains as more sacred than the closing days of their religious year, when the ascetics and laity of all three sects observe the solemn fast of Pajjusana. At this time they confess the year's misdeeds, and especially those against *ahimsā* (non-killing), one of the main tenets of the Jain creed. Mahāvira, their great religious leader, decreed that Pajjusana should begin 'when a month and twenty nights of the rainy season had elapsed,'¹ his reason apparently being that the lay people would by that time have prepared their houses to brave the elements ; and business, too, being less brisk, they would be at liberty to attend to their religious duties. It is a convenient season for the ascetics also, who during the rains give up for a time their peregrinations, lest they should injure any of the abundant life, animal or vegetable, then springing into being.

The fast nowadays includes the last four days of the month of Śrāvana as well as the first four of Bhādrapada, i.e. it falls usually in August. The Jains say that formerly, instead of eight days, it lasted for one day only, the fifth of Bhādrapada. The Digambara Jains (the sky-clad or naked sect) usually observe seven additional days for worship at the close of these eight fast-days.

The Jains observe the fast with varying strictness : some fast for the whole eight days from all food and water, others only every other day, eating specially dainty food on the alternate days, whilst others, again, fast for thirty days before Pajjusana begins and for its eight days as well, eating nothing, and drinking only hot water or whey.

¹ *Kalpa Sūtra* (SBE xxii. [1884] 296).

During Pajjusana special services are held in the *upāsarā* (monasteries) of the various sects. In those of the Svetāmbara Jains (the white-clad sect) a well-known monk usually reads from the *Kalpa Sūtra* (one of their famous sacred books); and in those of the Sthānakavāsi (the non-idolatrous sect) readings are given from various books which they consider specially sacred, such as the *Antagada* or some *Life* of Mahāvīra. Only the *sādhus* (ascetics) are given raised seats; but, on agreeing to sit on the floor and to remove leather shoes, the present writer was once courteously admitted to the services. The exposition from the sacred books was of a colloquial character, questions being freely asked and answered, and the preaching *sādhu* generally intoning each paragraph before he expounded it. Noticeable amongst the audience were some laymen wearing only the loin-cloth and scarf which form the scanty dress of the Jain ascetic, their unshaven heads marking them off from the monks present. They were doing *posaha*, i.e. they had become monks for the time being, and for twenty-four hours they would not leave the *upāsarā*, but would spend their time in meditation and fasting. *Posaha* may be observed every fortnight; indeed, the *Uttarādhayayana* lays down that the faithful householder 'should never neglect the *posaha* fast in both fortnights, not even for a single night';¹ but there is a special obligation to observe it during the season of Pajjusana. *Posaha* was, according to the *Sutrakṛtāṅga*, specially instituted for those who said that 'we cannot, submitting to the tonsure, renounce the life of a householder and enter the monastic state, but we shall strictly observe the *posaha* on the fourteenth and the eighth days of each fortnight (on the new moon, and) full-moon days,'² and who further undertook to keep the five monastic vows of non-killing, truth-speaking, honesty, chastity, and non-covetousness, so far as the exigencies of lay life permitted. *Posaha* well illustrates the special genius the Jain religion has for making the laity feel themselves intimately connected with the monastic order, which largely accounts for its survival in India to-day.³

Some Jains, however, find even during the sacred season of Pajjusana that the twenty-four hours' fast from all food and water entailed by *posaha* is too much for them; for these the less exacting fast of *dayā* or *saṃvara* affords a welcome alternative. Those who observe this fast sit in the *upāsarā* and listen and meditate for any period they like to choose, from ten to twenty-four hours, but they may take food and water at will, provided that the water be hot⁴ and the food not specially prepared for them.

Saṃvatsari, the last day of Pajjusana and the last day of the Jain religious year, is the most solemn day of all. Every adult Jain must fast throughout the day, abstaining even from water; the *upāsarā* are more than filled, and gatherings of devout Jains are also arranged in secular buildings, such as the verandahs of schools or the dining-halls of various castes. On the afternoon of this day no ascetics are present at the lay gatherings, but they may be seen in the smaller rooms attached to the *upāsarā*, making their own confessions privately; one notices that the hair has been newly plucked from their heads, for this austerity (peculiar to Jain ascetics) has to be performed before Pajjusana ends.

It is most interesting to visit the various *upāsarās* on this day. Those of the Svetāmbara sect adjoin their temples, the men and women being in different buildings. The women, bedecked

with jewels and arrayed in their brightest clothes, are seated in silence on the floor, with the exception of one woman who may have paid for the privilege of reciting the prescribed *mantras* anything from one rupes upwards. In front of her on a wooden stool is a little tripod from which hangs a rosary of one hundred and eight beads, the number of the qualities of the *Pāñchāparamēṣṭi* (the Five Great Ones). On the opposite side of the courtyard adjoining the temple is the men's *upāsarā*, where the laymen are seated, clothed only in their loin-cloths, listening to one of their number reciting *mantras*. In the Sthānakavāsi women's *upāsarā* there was no tripod, but first one woman and then another got up from wherever she might be sitting on the floor and recited *mantras*—a privilege which in this community went by seniority. The Sthānakavāsi men, having been crowded out of their *upāsarā*, were on the verandah of the town school when the present writer saw the ceremony. One of their number was preaching, not merely, as in the other gatherings, reciting *mantras*: he was giving an instruction on the twelve vows of a layman, which corresponded very much to an instruction that might be given on the ethical aspect of the Ten Commandments. In preaching, for instance, on the vow against dishonesty, he showed how this vow would be broken by a shopkeeper over-praising his goods. At the close of the instruction on each vow, the whole audience rose, and in a set form of Māgadhi words confessed their breach of it and asked forgiveness. Although the meetings went on till eight or nine o'clock, no light was permitted. At the close all asked each other's forgiveness for any slights or injuries committed during the year in the following words: 'Twelve months, twenty-four half months, forty-eight and four weeks—if during this time I may have said or done anything annoying to you, pardon me!'

No private quarrel may be carried beyond Saṃvatsari, and letters must be written to friends at a distance asking their forgiveness also. The postal authorities can testify how faithfully this is carried out, for the mail of the Jain community increases extraordinarily at this season of the year.

Kalpa Sūtra procession.—In many towns, on the third day of Pajjusana, the Svetāmbara community organize a procession in honour of the *Kalpa Sūtra*, a Scripture which they hold in peculiar reverence. Some wealthy Jain, who has outbidden the others when the privilege was up for auction, takes the temple copy of that *Sūtra* (which is preferably written, not printed, and should be illustrated) to his house in the evening. It is placed on a little table and covered with a rich cloth, and all night long the inmates of the house and their friends continue what an English-speaking Jain called 'Harmony-Barmony,' singing songs in its honour and playing on as many instruments as they can get. Next morning the procession is formed to return the book to the temple in state. The details would, of course, vary in different places, but when the writer saw it, it was arranged as follows:

The procession was headed by a drummer on horseback, lent for the occasion by the Rāja, followed by other drummers on foot, who preceded the *indrādhvaja*, a painted wooden trolley surmounted by a gaudy wooden elephant bearing on its back tier upon tier of red and blue flags ornamented with gold brocade. A *pūjari* (officiant), who is generally of the Brāhmaṇ caste, followed, bearing a silver mace, and four boys walked behind him carrying smaller silver sticks, their parents having paid heavily for this privilege and the spiritual advantages accruing from it. A portion of the crowd wedged themselves in at this point before the main figure of the procession, the carrier of the *Kalpa Sūtra*, appeared. The proud distinction of being the carrier is accorded to some child connected with the house in which the *Kalpa Sūtra* has been kept. The child, in this case a little girl of seven or eight, arrayed in her gayest silken garment, was seated on a horse; in her hands she held the *Kalpa Sūtra* wrapped in silk, and on the book lay a coconut marked in red with the auspicious *Svāstika* sign [■■].

She was followed by more of the crowd playing on musical instruments, and by boys who had paid for the honour of carrying the *ārati* lamps which they held in their hands. The last places in the procession were given to groups of women singing songs in honour of the *Kalpa Sūtra*.

Mahāvīra's birthday.—The birthday of Mahāvīra, the founder of Jainism, has been conventionally fixed for the fourth day of Pajjusana (i.e. the first of Bhādrapada), though the Svetāmbaras believe Mahāvīra to have been born on the bright thirteenth of Chaitra. The Sthānakavāsi Jains would like to keep this festival, but their *gurus* discourage them, fearing that it might lead to idolatry. It is observed with great pomp and rejoicing by the other Jains, and the temples dedicated to Mahāvīra are

¹ *Uttarādhayayana* (SBE xlvi. [1895] 23).

² *Sutrakṛtāṅga*, 17 (SBE xlvi. 428).

³ Cf. Hoernle, *Annual Address As. Soc. Bengal*, 1898, p. 45.

⁴ On boiled water, see M. Stevenson, *Notes on Modern Jainism*, p. 27.

decorated with flags. The Śvetāmaras arrange a cradle procession in honour of the day. This procession very much resembles that of the *Kalpa Sūtra*. The drums, the boys with silver staves and *ārati* lamps, the singing crowds, and the small elephant-trolley are again in evidence ; but, instead of the book, the child on horseback carries in the centre of the procession a little wooden cradle covered with gold brocade.

The conventional birthdays of several other *Tirthankara* are celebrated on various days, when the temples specially dedicated to them are decorated with flags, and the imprints of hands dipped in a red mixture are made on the walls. (The hand, the Jains say, is the special symbol of favour, since it is always used when blessing.) Not only the birthdays but also the days when the various *Tirthankara* attained *kaivalya* and *mokṣa* are celebrated, the pomp, of course, being all the greater at the actual place where the event is supposed to have happened.

2. Diwali.—Next to Pajjusana the greatest of all the Jain sacred seasons is Diwali. If the former owes its importance to the emphasis which Jains lay on the sin of killing, Diwali derives its position from the importance of wealth to a mercantile community. The Jains assign a special reason for their participation in what is really a Hindu festival in honour of Lakṣmi, the goddess of wealth. They say it originated when Mahāvira passed to *mokṣa*, and the eighteen confederate kings and others who were present at his passing instituted an illumination, saying : 'Since the light of intelligence is gone, let us make an illumination of material matter.'¹ The festival continues for four days—the last days of Aśvina which close the Hindu year and the first of Kārttika—falling usually within the months of October or November. Amongst the Śvetāmbara Jains, the first day (Dhanaterasa) of the festival is devoted to polishing jewellery and ornaments in honour of Lakṣmi ; on the second day (Kālichaudasa) the women try to propitiate evil spirits by giving them some of the sweetmeats they prepare and cook on this day. These they place in a circle at cross-roads (*q.v.*), in order to protect their children from evil influences during the year. The third (Amāsa) is the great day of the feast. It was on this day that Mahāvira went to *mokṣa*, and Gautama Indrabhūti attained to *kaivalya*. This is the day on which Jains worship their account-books and decorate and illuminate their houses. In the morning, Jains of all three sects go to their monasteries and convents and do reverence to the chief monk or nun present, who preaches to them on the life of Mahāvira and sings appropriate songs. The more devout lay-people stay and do *posaka*, but the generality go home and make up their accounts for the year. In the evening they summon a Brāhmaṇ to direct the Śāradā pūjā, or worship of the account-books, for Brāhmaṇs are still the domestic chaplains of the Jains. The Jain having arranged his account-book on a stool, the Brāhmaṇ enters and paints a *chāndalo* (auspicious mark) on the Jain's forehead, his pen, and one page of the account-book. He then writes the word *Śrī* (*i.e.* Lakṣmi) on the account-book, either five, seven, or nine times, in such a way as to form a pyramid. A rupee (the oldest possible) is now placed on the book ; this rupee for the time being is considered to be Lakṣmi herself, and the placing of it is called *Lakṣmi pūjā*. All the year the owner will carefully guard this particular coin, as it is considered luck-bringing, and will use it again next Diwali, so that in some Jain families the coin used is of great rarity and antiquity. Besides the coin, the leaf of a creeper is also placed on the account-book, and the Jain

waves a little lamp filled with burning camphor before the book, on which he has placed rice, *pān*, betel-nut, turmeric, and various kinds of fruit. The ceremony ends by sprinkling the book with red powder, after which the Brāhmaṇ and the Jain feast on sweetmeats. The account-book is left open for several hours, and before closing it they say : *Lakṣa lābha, Lakṣa lābha*, *i.e.* 'a hundred thousand profits !'

The various Jain conferences are trying to introduce a new Śāradā pūjā of their own in which the Brāhmaṇ will play a less important part, and the Jain himself do the eightfold pūjā to the rupee ; but most Jains are content with the old rite. Some of the stricter Sthānakavāsī refuse to have anything to do with either the old or the new rite, regarding both as idolatrous. The Śvetāmaras light up their temples at Diwali with little earthenware saucers containing lighted wicks floating in coco-nut oil ; but so many insects perish in these unprotected lights that the conferences now object to the custom.

The fourth and last day of Diwali, New Year's Day, is the first day of the month Kārttika and of the commercial year ; and Jains then go and greet all their friends, much as we might on our New Year's Day, and send cards to those who are absent.

3. Saint-wheel worship.—In every Śvetāmbara temple there is a saint-wheel, or *siddha chakra*—a little eight-sided plate made of either brass or silver with five tiny figures. These figures represent 'The Five Great Ones' (*Pāñchaparamēsti*), whom the Jains daily salute as they tell their beads. First comes the *sādhu*, or ascetic, to whom alone the path to heaven is open without re-birth ; then the *upādhyāya*, or preceptor, representing the next stage in the ascetic's onward course, from which he may rise to be an *āchārya*, or head of a body of ascetics ; and, lastly, the *siddha*, or being without caste, birth, death, joy, sorrow, or love, whose personality is completely nullified, and who has thus attained the goal of Jain asceticism. In the centre of the plate is a tiny figure of *Arihanta* (the venerable one) which represents the *Tirthān-kara*, the chief objects of Jain reverence. Between the figures are written the names of the three jewels of the Jain faith : *Jñāna*, Right Knowledge ; *Darsana*, Right Faith ; and *Chāritra*, Right Conduct ; and also the word *tapa*, 'austerity,' on which the Jains lay such overwhelming emphasis in their system. This plate, which thus bears on its surface a complete summary of Jainism, is regarded as of such importance that no Śvetāmbara temple is ever without it. Twice in the year, once in Aśvina (September or October) and once in Chaitra (April or May), it is worshipped for eight days by offering the eightfold pūjā¹ to it. Once during each of these eight days the saint-wheel is taken outside the town to some spot, probably near a tank or lake, where, before doing the eightfold pūjā, they bathe it with water, and this is called *Jalajātrā*, 'water pilgrimage.' This little pilgrimage is accompanied with much rejoicing, and the pilgrims usually celebrate their return home by a feast.

4. Full-moon fasts.—The phases of the moon are watched with the keenest interest by the Jains (as they are, indeed, by all the inhabitants of an agricultural country like India) ; and four of the full-moon days, or *punema*, are observed as special fasts. On two of these, Kārttika Punema (October or November) and Chaitri Punema (April or May), they go, if possible, on pilgrimage. The favourite places of Jain pilgrimage are the hills of Satruñjaya (in the State of Pālitāna), Sametāsikhara (Bengal), Girnār (Junāgadh), and Mount Abu (Rajputāna) ; but at these full-moon fasts the place they are most eager to visit is Satruñjaya. It was on Satruñjaya, they say, that at Kārttika Punema the two sons of Kṛṣṇa—Drāviḍa and Vāllibilla—

¹ For the eightfold pūjā, see M. Stevenson, *Notes on Modern Jainism*, p. 103 ff.

obtained *mokṣa* along with about a hundred million monks, and at Chaitri Punema that Pundarika Ganadhara, the chief disciple of Rśabha-deva, obtained *mokṣa* with fifty million monks. If it proves impossible to visit not merely Satruñjaya but any of the other places, Jains still manage to acquire some special pilgrimage merit by taking a map or photograph of Satruñjaya into the fields outside their town in the direction of that mountain and worshipping it there.

On the two other full-moon fasts, Phālguna Punema (in February or March) and Āśādhi Punema (in June or July), Jains of either the Svetāmbara or the Digambara sect fast, decorate their temples with lamps, and are specially diligent in attendance at the temple-worship, whilst Sthānakavāsi Jains go to their *upāsarā* to hear sermons. Āśādhi is specially important to the ascetics, for in whatever town monks or nuns may be for that fast, there they must remain till the monsoon is over and Kārttika Punema comes round.

5. Jñānapañchami.—Svetāmbara and Sthānakavāsi Jains observe the 5th day of the bright half of Kārttika, which they call *Jñānapañchami*, since special knowledge is gained by those who worship their sacred books on this day. The institution of this fast has been of incalculable use in preserving Jain literature, for not only are the books worshipped and sandal-wood sprinkled over them, but all the volumes in Jain treasure-houses¹ are supposed to be dusted, freed from insects, and rearranged on this day.

6. Maunagyārāsa.—Once a year the very strict ascetics commemorate by a solemn fast the five stages through which a mortal must pass before he can become a *siddha*. Sthānakavāsi laymen do not generally keep this day, though some of the Svetāmbara laity do. During the whole day absolute silence is observed, together with abstention from both food and water. The Jain, as he tells his beads, meditates on each of the five stages (*sādhu*, or ascetic; *upādhyāya*, or preceptor; *āchārya*, or ruler of monks; *tīrthāṅkara*, or ford-finder; *siddha*, or perfected one) which lie before him. This fast, as its name shows, must be kept on the eleventh day of a month. If possible, it should be observed on the eleventh day of the bright half of Mārgasīrsa (November and December); but, if that particular date is inconvenient, the eleventh of any other month may be substituted. On the day following, Svetāmbaras celebrate the breaking of this eleventh-day fast in a curious way. They choose eleven kinds of things connected with the pursuit of knowledge, and put eleven of each kind, such as eleven pens, eleven books, eleven pieces of paper, eleven inkpots, etc., in front of them, and worship these 121 articles.

7. Oli or Āmbela.—Eight days before Chaitri Punema great fairs are held at the chief places of pilgrimage, which are attended by Jains from all over India. At this time men and women take special vows as to what they will eat, promising, for instance, to eat only one kind of grain throughout the day and to drink only boiled water. Oli or Āmbela is the fast *par excellence* of women, for at this season a royal princess, Mayanā Sundari, by worshipping the saint-wheel, won health and restoration to his kingdom for her husband, Sripāla, who had been a leper. Ever since the days of this princess, women who want a happy married life have been specially diligent in observing this fast, giving up for the time any food they particularly like, such as melted butter or molasses, and eating only one sort of dish.

8. Days of abstinence.—In addition to special days like the above, many careful Jains observe as

fasts, with more or less strictness, twelve days in every month. These days are the two second, the two fifth, the two eighth, the two eleventh, the two fourteenth, and the bright and dark fifteenth of each month. (In India a month consists of two sets of fifteen days, the bright fifteenth and the dark fifteenth of the moon.) Less devout Jains observe only five days of abstinence (the two eighth, the two fourteenth, and the fifteenth of the bright half of the month), whilst others keep only two—Svetāmbaras observing the eighth (Athama) and the fifteenth (Punema), and Digambaras the eighth and the fourteenth days of the month.

9. The bathing of Gomateśvara.—Three or four times during every century the Digambara Jains hold a great festival at Srāvāna Belgolā (Hassan District, Mysore State) to lave the gigantic statue of Gomateśvara. This statue, which is one of the wonders of India, was cut some 900 years ago from a solid block of stone sixty feet high.

The last festival¹ was held in March 1910, when Jain devotees gave gratis the materials and the labour to erect the immense scaffold which encircled the image on its three sides. On the day of the bathing Indrabhūti was closed to all but Jains, but it was possible to see from a distance the figures on the platform over the head of the image. The actual laving took place in the afternoon, and the gradual darkening of the image, as the mingled stream of curds, milk, melted butter, etc., flowed over it, was noticeable even from afar. The privilege of laving the figure had been previously put up to auction, Jains bidding what price they would pay for every separate cupful of mixture they poured over it. During the festival the question was raised of erecting a glass shelter over the sixty-foot figure, but it was decided that to build this would be to appear wiser than their ancestors, and, furthermore, the laving of the image was considered to have proved a valuable means of protecting it from the elements. It was suggested that the festival should be held more frequently, and the image bathed every three or even seven years.

10. The consecration of an idol.—Perhaps amongst festivals should be included *Anjanasālakā*, the consecration of a new idol, for it is celebrated with the greatest pomp and magnificence. *Mantras* are recited, and in the case of Svetāmbara Jains the metal eyes are inserted in the head of the idol,² which is then anointed with saffron; until this takes place, the idol is not regarded as sacred. The ceremony is rare nowadays, owing to the enormous expense it entails on the donor of the idol, who has to pay for great processions and feasts in addition to the cost of the image.

11. Hindu festivals and fasts observed by Jains.³—In addition to their own fasts and festivals, Jain laymen observe most of the great festivals of the Hindus: for example, *Holi*, the shameless festival of spring (which, however, is not observed by Jain ascetics or by laymen who have taken the twelve vows); *Sitalasālāma*, the festival of the goddess of smallpox, when most of the Jain women and children (despite the efforts of their religious leaders and the conferences) go to her temple and offer drawings of eyes to the goddess and money to the temple Brāhmans to obtain immunity from smallpox for the year. On this day, as the women refuse to cook on the ordinary hearths (believing the goddess of smallpox to be sleeping there for the day), the household has usually to eat stale food, or to cook on some other hearth. Jains also observe *Virapasali*, which falls on some Sunday in the month of Srāvāna (August), when brothers give presents to their sisters, and sisters bless their brothers; and the corresponding feast of *Bhāi bija*, when sisters invite their brothers to their houses. *Dāsera*, the great Kṣatriya festival, is kept by Jains only to the extent of eating specially dainty food on that day. Another Hindu festival the Jains observe is *Makarasāṅkrānti*, which falls

¹ See H. Spencer, art. in *Harvest Field*, 1910; for a picture of this famous statue, see Moor, *Hindu Pantheon*, London, 1810, plate 73.

² Digambara images are always represented with closed eyes.

³ Cf. FESTIVALS AND FASTS (Hindu).

¹ i.e. of hooks and MSS. The most famous of these treasure-houses are at Pātan, Cambay, and Jesalmer.

in January. On this day they fulfil one of their Four Fundamental Duties¹—that of charity—by giving away food and clothing to the poor and fodder to cattle.

Many Jain women, even of the non-idolatrous sect, observe the Hindu fast of *Bolachotha*, by abstaining from food till evening, when they worship the goddess Gaṇī, wife of Siva, and then cows and calves, which they mark with red on their foreheads. Jain girls very frequently keep the Hindu fast of *Molākata*, abstaining for a whole day from all food containing salt, in order to obtain a kind husband. Many of the Jains so far observe the *Śrāddha*, or death-ceremonies of the Hindus, as to eat specially good food on that day. (The ceremony of throwing food to the crows at this time has, however, in most cases been discontinued by the Jains.)

In fine, so many festivals do the Jains observe, and such rich food do they eat in celebration of them, that a proverb has sprung up—‘To turn Śrāvaka for Śiro’—which accuses folk of turning Jain for the sake of a favourite festal dainty.

LITERATURE.—The information contained in the above article has been derived directly from Jain informants. The reader may consult also *BG* ix. (1901) pt. i. pp. 113–115, and the present writer’s *Notes on Modern Jainism*, London, 1910.

MARGARET STEVENSON.

FESTIVALS AND FASTS (Jewish).—
i. Modifications of the ancient feasts.—Although the post-Biblical period of Judaism witnessed the institution of several semi-festivals and other memorial days, it was marked by the rise of no new festivals invested with the solemnities of the ancient feasts. As an offset to this, however, the feasts prescribed in the OT underwent manifold changes, and the character of not a few was fundamentally modified. More particularly after the destruction of the Second Temple, and the consequent cessation of sacrificial worship, the Jews sought to find a substitute for the latter, partly in the development and institution of an ordered liturgy—the germs of which, it is true, go back to the time when the Temple was still standing—and partly in the establishment of new observances for family devotion, as, e.g., the *Kiddush* (lit. ‘hallowing’), i.e. the ceremony of hailing the dawning Sabbath or feast-day by speaking a benediction over a cup of wine, the *Seder* (see below) designed for the evening of the Passover, and the like. Other modifications were brought about by the altered conditions of life; thus, e.g., the pilgrim festivals almost entirely lost their agricultural character, and became purely historical celebrations.

One particular modification which affected all the Biblical festivals except the Day of Atonement was the introduction of a second feast-day for the Diaspora, i.e. for countries outside Palestine. Among the Jews in the time of the Second Temple, and for centuries afterwards, the beginning of the month was determined, not by calculation, but by observation of the new moon, as it was decreed by the supreme spiritual authorities that the month should begin with the first sight thereof (see art. CALENDAR [Jewish], vol. iii. p. 117 ff.). At first the authorities caused the event to be announced to the various communities by beacon-fires on the hills (cf. Wensinck, in Becker’s *Islam*, i. [1910] 101), and afterwards by express messengers (*Mishna*, *Rōsh Hashshānā*, i. 3–4, ii. 2–4), telling them at the same time whether the foregoing month was ‘defective,’ i.e. one of 29 days, so that the new month began on the thirtieth, or ‘full,’ i.e. one of 30 days, the new month thus commencing on the thirty-first. But, as the Diaspora became more widely spread, it was found impossible for messengers to reach the communities in

due time, and accordingly, in order to avoid all possibility of error, these outlying communities observed not only the computed feast-day, but also the day following, which, if the closing month had been ‘full’ one of 30 days, would, of course, be the proper date. Thus, e.g., the Diaspora kept the Feast of the Passover from the 15th to the 22nd (instead of to the 21st) of Nisan, and held a solemn celebration on the 15th and 16th and on the 21st and 22nd (instead of the 15th and the 21st only), etc. An exception was made in the case of the Day of Atonement alone, as being a fast, for it was considered dangerous to fast for two days in succession (*Jerus. Halla*, i. fol. 57c, l. 14; *Bab. Rōsh Hashshānā*, 21a). The New Year festival, again, which fell on the 1st of Tishri—on the first day of a month—was often celebrated on two days, even in Palestine, on the ground that it was never possible to determine whether the previous month, Elul, would be ‘defective’ or ‘full.’ Once the fixed calendar was introduced, all uncertainty in the matter was at an end; nevertheless, a second New Year’s day was observed in Palestine as elsewhere from the 12th cent. A.D. (cf. ‘Responses of the Geonim,’ ed. Lyck, 1864, no. 1; *Zerahia Gerundi’s Ma’or* on tr. *Besa*, at the beginning). In the Diaspora likewise, the observation of the second day was rendered unnecessary by the introduction of the fixed calendar, but it was allowed to continue for tradition’s sake (cf. *Bab. Besa*, 4b). The first to reject it were the Karaites, who reinstated the observation of the moon, and many modern Jewish communities follow their example.

The several festivals were modified as follows:

(1) *Pesah* (The Passover).—Of the three characteristic symbols of this feast—the sacrificial lamb, the unleavened bread, and the bitter herbs—the first was discarded, while the others survived in family devotion under the name *Seder*. In Palestine the *Seder* is observed on the first, and in the Diaspora on the first and the second, evening of the festival, and the ritual for its observance is contained in a book called *Haggadā* (‘story,’ ‘narrative’). A faint vestige of the originally agricultural character of this festival appears in the prayer for dew (*qal*), which is recited on the first day (see below).

(2) *Sh’bu’oth* (The Feast of Weeks).—According to Scripture, this feast was to be celebrated seven full weeks after the Passover. The seven weeks were reckoned from the *mīmōrah hash-shabbath* (Lv 23¹⁶), and the interpretation of these words was a subject of controversy between the Pharisees and the Boethuseans. The Pharisees, as also the LXX, Philo, and Josephus, understood them as meaning ‘on the next day after the feast,’ and counted from the 16th of Nisan; so that the Feast of Weeks fell (when Nisan and Iyyar were both ‘full’) on the 5th of Sivan, or (when Nisan was ‘full’ and Iyyar ‘defective,’ or conversely) on the 6th, or again (if both were ‘defective’) on the 7th (Jer. *Rōsh Hashshānā*, i. fol. 57b, l. 18 from foot). Hence, after the introduction of the fixed calendar, according to which Nisan was always full and Iyyar always defective, the festival fell on the 6th, or (in the Diaspora) on the 6th and 7th, of Sivan. The Boethuseans, on the other hand, interpreting the Biblical phrase as ‘on the next day after the Sabbath,’ began the commemoration with the first Sunday of the Passover festival, and celebrated the Feast of Weeks always on a Sunday. The Boethuseans were followed in this by all the schismatic communities, down to the Samaritans and Karaites of the present day (cf. Poznański, in *Kaufmann-Gedenkbuch*, Breslau, 1900, p. 173, note 4). But there were others who took the words to mean ‘on the next day after the last

¹ These are: charity, virtue, austerity, devotion.

feast-day' (so, e.g., the Syriac Peshitta), and therefore counted from the 22nd of Nisan, celebrating the Feast of Weeks on the 12th of Sivan (as, e.g., the Abyssinian Falashas), or—where the reckoning was by months of four weeks or twenty-eight days—on the 15th (so, e.g., the apocryphal *Book of Jubilees*; cf. Epstein, *Eldad ha-Dani*, Vienna, 1891, p. 154 ff.). The Feast of Weeks likewise lost its agricultural character, and became the festival of the Sinaitic legislation, which was delivered in the third month, i.e. Sivan (Ex 19; cf. Bab. *Shabbath*, 86b). The festival bears this character also among the Samaritans (cf. Cowley, *The Samaritan Liturgy*, Oxford, 1909, i. 335 ff.) and the Karaites.

(3) *Rōsh Hashshānā* (New Year Festival).—In the Pentateuch (Nu 29¹; cf. Lv 23²⁴) this feast, which falls on the 1st of Tishri, is referred to as *Yom Terū'a* ('day of blowing the trumpet'), but not as the beginning of the year (the year began with Nisan [Ex 12²¹]), though the Feast of Tabernacles, which was likewise celebrated in Tishri, is spoken of as taking place 'at the turn of the year' (Ex 24²²). Ezekiel (40¹) speaks of the 10th of the month—probably Tishri is meant (cf. Lv 25⁹)—as the beginning of the year. Ezra read the Book of the Law before the assembled people on the 1st of Tishri, and calls the day 'holy to the Lord' (Neh 8¹⁻¹⁰), but not New Year's day. The latter designation was first given to the festival in the Talmud (*Rōsh Hashshānā*, i. 1), where it ranks also as a day of Divine judgment. We may perhaps discern here traces of Bab. influence (cf. Zimmern-Winckler, *KAT*, p. 515). The days from the 1st to the 10th of Tishri came simply to be days of penitence and heart-searching ('Asereth Yemē T'shūba'; cf. *Rōsh Hashshānā*, 18a).

(4) *Yom Kippūr* (The Day of Atonement).—Here, too, a substitute for the abandoned sacrifice was found in a solemn festival in the synagogues, and this day is regarded as the most important of the Jewish feasts.

(5) *Sukkoth* (The Feast of Tabernacles).—This festival likewise entirely lost its originally agricultural character as a vintage feast. According to a Talmudic ordinance (*Ta'anith*, i. 1), God is to be praised as the sender of rain, in a prayer beginning on the 8th day of the Feast of Tabernacles and ending with the 1st day of the Passover. In keeping therewith, a special prayer for rain (*geshem*) was offered on the former day—as also one for dew (*tal*; see above) on the latter—and various hymns were composed for the *geshem* from the 7th or 8th centuries. The 9th and last day of the Feast of Tabernacles—in the Diaspora only, of course—was called *Simhat Torah*, 'delight in the Law,' because, according to a very ancient custom, the reading of the Pentateuch in public worship was completed, and a fresh beginning made, on that day; this designation, however, is first met with in the 11th or 12th cent. (cf. Zunz, *Ritus*, Berlin, 1859, p. 86). The 21st of Tishri, the last of the semi-festivals days, is styled *Hosha'na Rabā*, 'the great Hosanna,' or *Yom 'Arāba*, 'the day of willows' (*Sukka*, 45a). At this festival it was customary to set up willows about the altar, and march round it once; but on the 21st of Tishri the altar was compassed about seven times, and in commemoration thereof it is still the practice to hold a sheaf of willows during the prayer on that day. In the Middle Ages, mysticism gained a powerful hold upon the day, and converted it into a statutory judging day supplementary to the preceding New Year's day and the Day of Atonement (cf. Berliner, *Randbemerkungen zum hebr. Gebetbuch*, ii. [1912] 25 ff.).

2. Minor festivals of later origin.—Of semi-festivals, besides the Biblical Feast of Purim and

the Feast of the Maccabees (*Hanukka*)—not found in the Bible—both of which have been referred to in the 'Hebrew' section, the following, together with other memorial days, some of which have been given up and some fallen into decay, may be noted:

(1) If, owing to Levitical uncleanness, or from any other cause, a man was unable to present his Paschal offering on the 14th of Nisan, he could, provided he observed certain regulations, make good his omission on the 14th of Iyyar (cf. Nu 9¹⁰⁻¹²). Traces of this practice still survive, and the day is known as *Pesah Shēni* ('Second Passover').

(2) The 15th of Ab was the day on which wood was supplied for the altar of burnt-offering, and was, as such, a day of rejoicing (references in Schürer, *GJV* ii.⁴ 316). The recollection of this fact was subsequently lost, and the Talmud (*Jer. Ta'anith*, 69c; Bab. 30b) seeks in various ways to explain the significance attached to the day.

(3) Nicanor's Day was the 13th of Adar, and commemorated the victory of Judas Maccabaeus over the Syrian general Nicanor at Adasa in 161 B.C. (1 Mac 7³⁹⁻⁵⁰, 2 Mac 15¹⁻³⁶; Jos. *Ant.* XII. x. 5). P. Haupt ('Purim,' *Beitr. zur Assyr.* vi. 2, p. 3 ff.) seeks to derive the Feast of Purim from Nicanor's Day, but, as it would seem, without any good reason. Nowadays, as we shall see presently, the 13th of Adar is observed as a fast.

(4) and (5) The Alexandrian Jews celebrated several other festivals of a special character. One of these was designed to commemorate the translation of the Torah into Greek (Philo, *Vita Mosis*, ii. 7); another was a memorial of their marvellous deliverance at the time when Ptolemy IV. (1 Mac 6³⁸) or Ptolemy VII. (Josephus, *c. Apion.* ii. 2) attempted to destroy them by means of elephants. The dates of these festivals, however, are quite unknown.

(6) A little work bearing the title *Megillath Ta'anith* ('Roll of Fasts'), and redacted in Aramaic in the 1st or 2nd cent. A.D., contains a list of days on which, as commemorative of some joyful event, it was not permissible to fast (Lit. in Schürer, i. 157, and *JE*, s.v.). Of such days there are no fewer than sixty-two, including, besides the *Hanukka*, those mentioned in 1-3 above.

(7) The 15th of Shebat is spoken of in the Mishna (*Rōsh Hashshānā*, i. 1) as the New Year for trees; that is to say, the Biblical ordinances relating to trees and their fruits (as, e.g., in Lv 19²³⁻²⁵) come into operation for the year on that day. This date still retains its associations, and is regarded as a day of rejoicing.

(8) The forty-nine days between the Passover and the Feast of Weeks are called the 'Omer days, because the beginning of their enumeration was signalized by presenting a sheaf ('ōmer) of barley as an offering. These days were also accounted a time of mourning, as it was said that 12,000 pupils of Akiba had perished during the period (*Yebāmōth*, 62b); and perhaps we have here a reminiscence of Bar Cochba's revolt under Hadrian, in which Akiba took a very active part. Further, it is regarded as improper to marry during this season; but the earliest mention of this restriction is found in post-Talmudic sources (cf. the list of relevant passages in Geiger's *Jüd. Ztschr.* vii. [1869] 83), and many scholars find in it simply an echo of the Roman practice of having no marriages in May, as the spirits of the dead were propitiated by special ceremonies, and the so-called *Lemuria* celebrated, in that month. An exception was made of the thirty-third 'Omer day (*Lag be-'ōmer*; lag=1'=33), which coincides with the 18th of Iyyar, and is regarded as a semi-festival. The reason for excluding this particular day is far from clear. A felicitous conjecture has been made by Derenbourg

(*REJ* xxix. [1894] 149), viz. that the actual period of mourning lasted only thirty-four days (the twenty-nine of Iyyar and the first five of Sivan), and that these were divided into two equal portions with a festive day inserted between them. The 18th of Iyyar would thus be a kind of *Mi-Carême*.

3. Fasts.—Of fasts falling on stated dates, the Pentateuch prescribes only one, viz. the Day of Atonement on the 10th of Tishri (*Lv* 16²⁹, *s* 23^{7, 29}). Then we read in *Zec* 8¹⁹ that the fasts of the 4th month (Tammuz), the 5th (Ab), the 7th (Tishri), and the 10th (Tebeth), which, as appears from *Zec* 7⁶, were observed during the Exile in Babylon, were henceforth to be days of rejoicing. According to the explanation given in the Talmud (*Rosh Hashshānā*, 18b), and accepted by the majority of modern commentators (as, e.g., among the most recent, Marti and Hoonacker, *ad loc.*), these were four fast-days which had been appointed as memorials of calamitous occurrences connected with the overthrow of the Jewish State and the destruction of the Second Temple by the Babylonians, thus: (1) the fast of the 4th month, to commemorate the taking of Jerusalem on the 9th of Tammuz (*Jer* 39² 52⁶); (2) that of the 5th month, in memory of the destruction of the Temple, which took place, according to one account (2 *K* 25¹), on the 7th of Ab, and, according to another (*Jer* 52¹²), on the 10th; (3) that of the 7th month, in memory of the slaying of Gedaliah—here, however, the sources (2 *K* 25²⁶, *Jer* 41¹) mention the month only, not the day; and (4) that of the 10th month, to commemorate the investment of Jerusalem, which began on the 10th of Tebeth (2 *K* 25¹, *Jer* 52⁴, *Ezk* 24¹).

As might be expected, these fasts were discontinued in the time of the Second Temple, but they were resumed after its destruction, though with several changes of date. The fast of the 4th month was transferred to the 17th of Tammuz, the day on which, in A.D. 70, the daily morning and evening sacrifice had to be abandoned (*Jos. BJ* vi. ii. 1), and to which various other national disasters were assigned (Mishna, *Ta'anith*, iv. 6). The fast of the 5th month was appointed for the 9th of Ab, and began, in fact, on the evening before, i.e. the 8th of Ab. This was the day (8th Loos) on which the gates of the Temple were set fire to by command of Titus, though the Temple itself was not burned down till the 10th of the month (see Schürer, i. 631, where the statement of Johanan in *Ta'anith*, 29a, might have been added to the references); perhaps the 9th was decided upon because Betar, the residence of Bar Cochba, was also taken by storm on that day. The fast of the 7th month was assigned to the 3rd of Tishri, as the first two days of the month were dedicated to the New Year festival, and could not be spent as fasts. Finally, the fast of the 10th month still continued to be observed on the 10th of Tebeth.

The Karaites keep strictly to the Biblical dates, fasting on the 9th of Tammuz, the 7th and 10th of Ab, and the 10th of Tebeth. On the authority of Neh 9, they hold the fast of the 7th month on the 24th of Tishri, and they too connect it with the assassination of Gedaliah, though with other events as well. It should be borne in mind, further, that, in the Roll of Fasts above referred to, the 3rd of Tishri is reckoned among festive days, so that this fast must have been instituted at a later date than the others.

To these four fasts was subsequently added a fifth, observed on the 13th of Adar in commemoration of the three days' fast of Queen Esther (*Est* 4¹⁶), and therefore known also as Esther's Fast (*Ta'anith Esther*). The earliest reference to it is found in two post-Talmudic works, viz. the *Sheeltoth*, dating from the 8th cent. A.D., and the *Midrash Tanhuma* (*Bereshith*, no. 3), probably of

still later origin; and in France, even as far down as the 11th cent., the fast was regarded not as an ordinance, but simply as a custom (cf. *Isr. Lévi, REJ* xlvi. [1903] 170). It should also be noted in this connexion that, while the Second Temple was still in existence, the 13th of Adar was a day of rejoicing, and was called Nicanaor's Day (see above). The fast itself may possibly go back to an earlier time, when the people actually fasted for three days, precisely as Esther had done. In the extra-canonical Talmudic tractate *Soferim* (xvii. 4, xxi. 1) it is stated that the three fast-days of Purim were not consecutive, but were held on Monday, Thursday, and Monday. In Palestine, however, they were observed after Purim, because the 13th of Adar, as Nicanaor's Day, and the 12th, as Trajan's Day, were festive days, and could not be spent as fasts; even at that period, accordingly, the observance of Nicanaor's Day must have been in force (cf. Neuwirth, *Jüd. Presse*, 1912, no. 11). The Karaites do not recognize this fast, though their founder, 'Anān b. David, enjoined that the crisis connected with Purim should be commemorated by a fast of seventy days, lasting, conformably to *Est* 3¹⁸ 8, from the 13th of Nisan to the 23rd of Sivan (cf. Harkavy, *Stud. u. Mitt.* viii. [1903] 40, 130, 133, 149). But this injunction was, in all likelihood, never put into practice.

Besides the fast-days already specified and associated with stated dates, it was customary to appoint fasts in connexion with various evils of a more general kind, as, e.g., with the preparations for a battle (1 *Mac* 3⁷, 2 *Mac* 13¹²), drought (Mishna, *Ta'anith*, i. 5), and the like; nor has this practice even yet been wholly abandoned. Moreover, devoutly-minded people fast as a seal of penitence, or from a craving for self-denial. Such fasts usually take place on Mondays or Thursdays, which have from ancient times been accounted specially suitable for fasting, probably because it was on these days that the people of the surrounding districts came into the cities for the purpose of hearing the lesson from the Torah, or of attending the law-courts (cf. Joel Müller, *Masechet Soferim*, Leipzig, 1878, p. 235 ff.). But we find that fasting was practised on other days as well, though never on Sabbaths, or on feast-days, or their preparatory days (cf. *Jth* 8⁶).

There are also local fast-days, designed to commemorate particular local calamities, and thus obligatory only upon the Jews resident in the countries concerned (cf. Zunz, *Ritus*, 127 ff.). Of such fasts the best known is the 20th of Sivan, observed as a memorial of the slaughter of Polish Jews by Cossacks in 1648-49.

LITERATURE.—This has been sufficiently indicated in the course of the article.

SAMUEL POZNAŃSKI.

FESTIVALS AND FASTS (Muslim).—Properly speaking, Muslims know only two festivals (*'id*, more rarely *marūsim*), which, however, are not mentioned in the Qur'an, though they are based on it. Further, they have introduced, in the course of time, a multitude of commemoration days for holy men and sacred events; and, finally, in countries which were arabicized later, they have appropriated the pre-Islamic holidays to a certain extent. Thus we can distinguish festivals and holidays, properly speaking, from observances purely Islamic and half Islamic, universal and local.

1. The greatest festival is the festival of sacrifices connected with the Great Pilgrimage (*yaum al-adhā*; *yaum an-nahr*; *al-'id al-kabir* or *al-akbar*; Turk. *qurbān bairamı*), which is celebrated from the 10th to the 13th of Dhū-l-hijja by pilgrims in the Valley of Minā (now Munā), east of Mecca, and by non-pilgrims at home. Although the festival

rests on a heathen basis (cf. art. CALENDAR [Muslim], vol. iii. p. 126^b), the Islamic legends associate it with and explain it by the sacrifice of Ishmael at the hand of Abraham. In the *Sūra al-Hajj* (xxii.) of the Qur'ān there is, besides the explicit recognition of the Ka'bā cult, also a mention of the sacrifice of animals (v.²⁸):

'And proclaim amongst men the Pilgrimage; let them come to you . . . (29) for the stated days over what God has provided them with of brute beasts, then eat thereof and feed the badly off, the poor . . . (31) Cattle are lawful for you, except what is recited to you; . . . (33) That—and he who makes grand the symbols (*sha'dir*) of God, they come from piety of heart. (34) Therein have ye advantages for an appointed time, then the place for sacrificing them is at the old House (the Ka'bā); . . . (37) The bulky (camels) we have made for you one of the symbols of God, therein have ye good; so mention the name of God over them as they stand in a row, and when they fall down (dead) eat of them, and feed the easily contented and him who begs. Thus have we subjected them to you; haply, ye may give thanks! (38) Their meat will never reach to God, nor yet their blood, but the piety from you will reach to Him.'

Further, it is customary to interpret the words 'So pray to thy Lord and slaughter (victims)' (Qur. eviii. 2) of the festival of sacrifices. According to the oldest tradition (*hadīth*, quoted according to the *Sahīh* of al-Bukhārī, Bulaq, 1296 [vocalized], in 8 parts), the following is the fixed order, partly in common with the other festival (see below), which this festival has. First (Bukhārī, ii. 3, 8, 3, 18, 4, 2, 5, 16, 6, 10, 7, 20, 8, 4; vi. 223, 2, 226, 6, 7) comes the general prayer (*salāt*) accompanied by an edifying address (*hutba*) by the leader in prayer (*imām*). Only thereafter can the sacrificing of the animals take place. Some wished to make the address precede the prayer, because after it the crowd could not be held in restraint. But this practice is criticized. It is lawful to eat dates before the prayer, but not to slaughter or taste flesh (ii. 3, 15 f., 5, 18, 6, 11, 10, 5, 9). If any one did so, it was not reckoned to him as a sacrifice; he had to repeat the slaughtering after the address. When the *imām* addressed women, they used, in the times of the Prophet, to cast their ornaments as alms (*sadaqa*) into the garment of the *mu'adhdhin*, Bilāl, held out to them. During the prayer (ii. 5, 4, 7, 20, 8, 12) an antique weapon (*anaza*, short spear, or *harba*, dart, javelin) used to be planted in the earth before the *imām* (ii. 7, 10 ff.). (This explains also the name *Harba* for Friday.) It was forbidden to carry arms on festival days (ii. 5 f.). It is told that the Prophet consummated the sacrifice in the following fashion (vi. 224 f.). He took two rams (*kabsh*, cf. Gn 22¹³), placed them in the direction of the Ka'bā, pronounced some pious formulæ (see below), and slaughtered the animals. The following predicates are applied to the victims:—(i.) *amalāh*, 'of mixed colours,' black and white (Tweedie, *Arabian Horse*, 1894, p. 263, translates this rare expression 'silver grey'); (ii.) *aqrān*, 'with grown horns'; (iii.) in some texts but not all, *maujū*, *maujī*, *mūja'*, i.e. 'with testicles crushed' between two stones or boards, because a sacrificial animal must have no sensuality. The last regulation seems to be pagan; for we may infer from Lv 22²⁴ (נְצָרָת) and Dt 23² (נְצָרָת) that this practice was also present in the Canaanite cult, and was suppressed only by the Jahweh-religion. The heathen custom, also, of adorning the victim with a necktie (*gilāda*) is mentioned even in Islām (vi. 227, 7 f.). The victim is called *dahiya*, *udhiya*, *dhabiha* (cf. ظهیرا), *nasiha*, and *nusk* (cf. نسکی), in the Maghrib 'ayāda. The flesh was eaten by the owner of the sacrifice, and also often distributed among the poor (vi. 223, 8; Baidāwī, i. 632, 6 ff.). The second and the third days, on which the inferior parts were consumed, were called on this account *yaum ar-ru'ūs*, 'day of the heads'; *yaum al-qarr*, 'day of the remnants'; *yaum al-akāri*, 'day of the legs.' Besides sheep, oxen and camels were allowed as victims. At the slaughtering the following words are

pronounced:—(a) *Bismillāh!* 'in the name of God!' (cf. Qur. xxii. 37); (b) *Allāhu akbar*, 'God is very great' (cf. Qur. xxii. 41); (c) *Allāhumma! hādha minka wa-ilaika (laka)!* 'O God! this from Thee and unto Thee,' which probably means, 'From Thee, the angry God, we take refuge in Thee, the gracious God!' (cf. I. Goldziher, 'Ueber eine rituelle Formel der Muhammedaner,' *ZDMG* xlvi. [1894] 95 ff.). The ethical side of sacrifice is emphasized in Qur. xxii. 38 as well as in tradition (ii. 7, 9). It is a means of securing moral purification and blessing, and of coming near to God (acc. to the interpretation of *qurbān*, 'sacrifice'). The puritanic Abū Bakr wished therefore to hold in restraint as far as possible the joyful disposition that such a festival naturally brought with it, and to exclude female singers. But the more tolerant Prophet allowed them (ii. 2 f.). Also in the matter of luxury in clothing, there existed side by side a stricter and a laxer practice. Whoever had neglected the celebration of the sacrifice, or could not be present, had to substitute for it a prayer consisting of two bows (*rak'a*) (ii. 10, 15 ff.). In course of time both festivals have become familiar celebrations, during which the faithful make calls and give presents, put on new clothes, and seek amusements; yet they also visit graves, and hold devotional exercises.

2. The month of fasting and the festival that follows it are closely connected. (a) *The fast* (*sawm, siyām*) (opp. *iftār*).—According to the Arabic tradition, Muhammad commanded first that the faithful should fast on the Day of '*Ashūrā*, the 10th of Muḥarram, after the fashion of the Jews, who fast on the 10th of Tishri, the Day of Atonement (ii. 208, 8, 223, 8, 231, 6, 14; iv. 250 f.). Later this regulation was abrogated, and, instead, the whole month of Ramādān was devoted to fasting (cf. CALENDAR [Muslim]). The regulation for this is in Qur. ii. 179 ff.:

'O ye who believe! There is prescribed for you the fast as it was prescribed for those before you; haply ye may fear. (180) A certain number of days, but he amongst you who is ill or on a journey, then (let him fast) another number of days. And those who are fit to fast (but do not) may redeem it by feeding a poor man; but he who follows an impulse to a good work it is better for him; and if ye fast it is better for you, if ye did but know. (181) The month of Ramādān wherein was revealed the Qur'an, for a guidance to men, and for manifestations of guidance, and for a discrimination. And he amongst you who beholds this month then let him fast it; but he who is sick or on a journey, then another number of days; God desires for you what is easy, and desires not for you what is difficult—that ye may complete the number, and say "Great is God," for that He has guided you; haply ye may give thanks. . . . (182) Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them for, better: for touching, to be touched. God knows that ye did defraud yourselves, wherefore He has turned towards you and forgiven you; so now go in unto them and crave what God has prescribed for you, and eat and drink until a white thread can be distinguished by you from a black one at the dawn. Then fulfil the fast until the night, and go not in unto them, and ye at your devotions in the mosques the while. These are the bounds that God has set, so draw not near thereto. Thus does God make manifest His signs to men, that haply they may fear.'

The words 'may redeem it by feeding a poor man' were soon abrogated (*mansūb*), because they were misused by the wealthy (Qur. ii. 180^b; Bukhārī, ii. 219). The custom of determining the daybreak by the test of distinguishing a white thread from a black is of Jewish origin. The ethical nature of the fast was strongly emphasized in the earliest tradition (ii. 208, 18, 210, 19, 211, 4 f.), just as it was in the Qur'ān. It is called, on the one hand, 'an atonement' (*kaffāra*), on the other 'a protection against sensuality.' It is of no benefit whatever as a mere *opus operatum*, but it must take place (1) in faith (*īmānan*), (2) intentionally (*nīyat*), (3) in expectation of a reward and compensation (*ihtisāb*) from God (ii. 210, 4, 232, 7, 233, 17). Whoever does not give up untruth and deceit will not profit by fasting (ii. 210, 15). Boisterous merrymaking is not allowed (ii. 210, 19). The faithful

are exhorted not to insult each other during the fast. Whoever is insulted or attacked while fasting must not resist, but briefly answer, 'I am fasting' (ii. 208. 15, 210. 20, 220. 2). Tradition says of one who keeps the fast in this manner: 'The perfume of the mouth of the faster is more pleasant before God than the odour of musk' (ii. 208. 16, 210. 20). The month may not be shortened, but there must not be any overdoing either (ii. 223 f.). The Qur'an itself excludes all rigorous practice (ii. 181). Similarly, tradition says that the fasting must be regulated according to the power and ability of each individual (Baidawi, i. 102. 6). Some overzealous people wished to continue (*wisāl, muwāsala, sard*) the fast after sunset through the whole night until the next morning; this met with disapproval, and was even threatened with punishment (ii. 223 f.). To meet different conditions and circumstances of everyday life there are special regulations which partly border on casuistry. The Qur'an itself makes an exception in favour of the sick and of travellers (ii. 180). Likewise a Bedawi proverb says, *Al-musāfir kāfir*, 'The traveller is (like) an infidel,' i.e. he is not bound by ritual precepts. Sexual intercourse or the kissing of a woman is allowed (although restricted by the ethical conception of the fast, ii. 215), just as the swallowing of one's saliva (ii. 215. 20) and the use of a toothpick (*siwāk*). Further, it is allowed to snuff up medicine (*sa'ūt*) and to dye the eyes with eye-paint (*kohl*) (ii. 216. 7). In view of the question whether vomiting or bleeding breaks the fast, the following principle has been established (ii. 218): the fast concerns that which goes into the body and not that which comes out (contrast the position in Mk 7^{1st}), Others condemn even the drawing of blood. The pious do not permit smoking, which is a more recent custom. One who is dying in Ramadān must appoint a substitute (*wali*) to fast the rest of the month in his place (ii. 221. 11). In time of menstruation, a woman may neither fast nor pray (ii. 221. 4).

Some people fast voluntarily at certain times outside of the month of Ramadān, e.g. on the Day of 'Ashurā (ii. 231) (see above); in Sha'bān (ii. 225); on the 13th–15th of each month; during the days of pilgrimage at Mount 'Arafa and in the valley of Minā (Munā) (ii. 229); or three days in each month (i. 101. 18 f.). If a person alternately fasts one day and not the next, that is called 'the fast of the Prophet David' (ii. 226 f.).

More than once fasting is given in the Qur'an as a penalty, e.g. iv. 94, where two months' fast is commanded for a case of murder; lviii. 5, two months' fast for one who wishes to have intercourse with his wife after having once pronounced the formula of divorce; v. 91, three days' fast for breach of faith; all this when the culprit is not able to pay the prescribed material penalty.

The oldest Islamic legend explains the choice of Ramadān, which had no special significance in pre-Islamic Arabia, as far as we know, by the tradition that it was the month of revelations. The 'leaves of Abraham' (Qur. lxxxvii. 19, cf. lxxi. 37), the Tora, the Gospel, and the Qur'an (ii. 181) are said to have been successively 'sent down' in Ramadān (Baidawi, i. 102. 19 f.). Owing to the fast and the *Lailat al-qadr* (see below), the month of Ramadān is surrounded by a greater halo than any other Islamic month. The mere sighting of the new moon (*hilāl*, cf. CALENDAR [Muslim]) which inaugurates Ramadān causes a joyful excitement in all circles. All that one forgoes in the daytime by fasting is compensated by material and spiritual gratification in the night. Beggars, Qur'an-readers, *dhikr*-reciters, story-tellers fill the atmosphere with life. And, when Ramadān falls in the hot summer of the East, the season becomes

one of the highest enjoyment through the pleasant nights. The activity of the State officials is reduced to a minimum by the government. Pious asceticism and mysticism celebrate here real triumphs. In addition to all this, there is the expectation of the 'little festival' which follows the hard month of fasting.

(b) When Ramadān ends, the first three days of the following Shā'uwal are celebrated as *festive days*. It is the 'festival of fast-breaking' (*'id al-fitr*) or 'the little festival' (*al-'id as saghir*; in Turkish, *Ramazān Bairām*, or *Kiychyk Bairām*). With the exception of the sacrifice, the oldest order of the festival is the same as in the *'id al-kabir* (see above), viz. prayer, edifying address, and feasting. The private and public amusements are also of the same nature as those of the great festival. Graves are frequently visited. In Egypt it is customary to lay on the tombs palm-boughs, or basil (*rīhān*), or myrtle-leaves (*marsin*), or rosemary (*haṣalbān*).

3. Among the other holidays of the Muslims we must mention (1) 'the Night of Power' (*Lailat al-qadr*; Turk. *Qadr gijesi*), because it is based on the Qur'an.

In Sura xcvi. we read: '(1) Verily, we sent it down on the Night of Power! (2) And what shall make thee know what the Night of Power is? (3) The Night of Power is better than a thousand months! (4) The angels and the Spirit descend therein, by the permission of their Lord with every hilding. (5) Peace it is until the rising of the dawn!'

In xliv. 2 mention is made of 'the blessed night' of the revelation. But even the oldest tradition cannot tell which night it is (ii. 233 ff.). The only sure fact is that it falls in Ramadān. The following words are put in the mouth of the Prophet (ii. 238. 4): 'Behold, it was granted me to know the Night, then I forgot it again. Seek ye (believers), therefore, in the last ten nights of Ramadān and especially among the odd numbers!' In this matter, however, the believers have not got beyond the seeking; some have accepted the 25th night (Baidawi, i. 102. 20); the Egyptians and the Ottomans officially observe the 27th night, i.e. the night from the 26th to the 27th of Ramadān. Legend and superstition add a good deal to that which the Qur'an says in regard to the blessing of this night. It is celebrated by illuminating the mosques (at Cairo especially the Mosque of the Citadel), by prayers, devotional exercises, *dhiqrs*, and hopes of mystical experiences.

(2) The first ten days of Muḥarram, the old 'Ashurā days (see above), are held to be sacred, and are observed by the pious with superstitious usages. The last day in this series is especially consecrated by the pre-eminently Shi'ite commemoration of the death, at Kerbela in A.H. 61, of Ḥusain, the son of the Khalifa 'Ali. Just as in mediaeval Christendom and in antiquity, so also here, the religious imagination, seizing upon this event, worked it into a rich dramatic literature in Persia. For the Sunnites also the 10th of Muḥarram has its significance, for on that day Noah left the ark, and Adam and Eve came together for the first time after their expulsion from Paradise. With the exception of these first ten days of the Islamic year, the beginning of the new year (*ra's as-sana*) is not observed in the same manner as among us and among the majority of the peoples in antiquity.

(3) The remaining holidays are in part productions of legends, and in part connected with the Great Pilgrimage, while a few stand in close relation with the wide-spread worship of saints. The month of Safar is held to be unlucky (cf. CALENDAR [Muslim]). On the 28th of Safar the anniversary of the death of Ḥasan, brother of Ḥusain, is observed in India. Two memorial days of the Prophet fall in Rabi' I.—his birth on the 12th, and his death on the 13th. In India, however, they re-

verse the order, and commemorate his death on the 12th. The anniversary of the birth (*maulid, mūlid*) of the Hasanain, i.e. of Hasan and Husain together, falls in Rabi' II. Many other great and small saints also have their *maulids*. In Jumāda I. come the commemoration days of 'Ali, his birth on the 8th, and his death on the 15th. On the 20th of Jumāda I. the Ottomans celebrate the capture of Constantinople in A.H. 857 (27th May A.D. 1453). Rajab has been regarded as a specially holy month ever since heathen times. On the 12th of this month is the *Lailat ar-raghā'ib*, 'the night of the fulfilled desires,' because the Prophet is said to have been conceived in that night. The night of the 26th of Rajab is the *Lailat al-nī'rāj*, 'the night of the ascension' of the Prophet. This observance is based on the narrative, found in Qur. xvii. 1, of the 'journey by night' (*isrā, masrā*) which the Prophet made on a marvellous animal (*Burāq*) from Mecca to Jerusalem and back. This event has been treated both in prose and in poetry in the literatures of all Muslim peoples. The 3rd of Sha'bān is considered by some as the birthday of Husain. The night of the 15th of Sha'bān is very important as the 'night of privilege' (*Lailat al-barā'a*); in it the heavenly tree, *Sidrat al-muntahā* (Qur. lxxi. 14), is shaken to decide who shall die in the following year. Something similar to this is told also of the *Lailat al-qadr* (see above), so that one can apply to both nights what Meissner says about the latter, that it must be regarded as a reminiscence of the Babylonian festival of the New Year (*Zagmuk*) (*ARWV*, [1902] 227; *KAT*³, p. 515). On the 21st of Ramadān the Muslims of India commemorate the death of 'Ali. In the month of Shauwāl, soon after the 'little festival,' the Egyptians begin the preparations for the sending of the *kiswa* to Mecca. But the pilgrims, who used to start on foot or riding about this time, have now come to use extensively European steamers from the Maghrib, Egypt, Syria, and the Ottoman countries. Consequently the celebration of the departure and of the return of the pilgrim caravans is now more and more confined to the sending of the *kiswa* and *mahmil*. The *'id al-ghadir*, the festival of the Lake of Hamm, where the Prophet is said to have nominated 'Ali as his successor, is purely Shi'ite, and kept on the 18th Dhū-l-hijja.

4. Just as in the worship of Saints, so also in the observance of certain festivals, a syncretism crops out which is otherwise quite unknown in Islām. It is true that the Arabs, though numerically far inferior in the great countries which they had conquered, thanks to some other factors spread their language there more or less successfully. But, on the other hand, they naturally adopted some customs, among which was the observance of certain days, closely bound up with the nature or the history of the subjected peoples. Thus in Egypt the following days are celebrated as general festivals: the second day of the Coptic Easter (*Shamm an-nasim*, 'smelling the mild west wind'); the *Lailat an-nugta*, 'night of the dropping,' i.e. the wonderful drop which causes the rise of the Nile, which night falls in June (*Bā'ūna*); with this is connected the custom according to which the *Munādi an-Nil*, 'Proclaimer of the Nile,' announces the rise and height of its waters; also the celebration of the *Jabr al-Halij*, 'cutting of the canal,' when the water used to break into the old—now filled up—canal of Cairo. In Persia the old Persian New Year's Day (*Nauruz*), which falls on the vernal equinox, is one of the greatest festivals, and deeply affects all the social relations of the country. In the Spain of the Arabs, the Muslims observed St. John's Day with the Christians, under the name of *al-'Ansāra*, which elsewhere designates the Day of Pentecost. This Day of '*Ansāra* is

still observed in Morocco about the beginning of July; others combine it with the Day of 'Ashūrā. The negroes of the Maghrib celebrate in May the *'id al-fūl*, 'festival of beans.' Old style New Year's Day is still observed for three days in the Maghrib (formerly also in Egypt) as *Yennāir* or *Ernāyer*. Similarly in Turkey, Christian festivals, and, in India, Brahmanic festivals are observed equally by the Muslims.

5. Besides the above yearly festivals, the Muslims have also a weekly holiday, Friday, *Jum'a, Jumu'a* (cf. CALENDAR [Muslim] and *Bukhāri*, i. 194 f.). Work is not forbidden on Friday; but every good believer is expected, even if he thinks that he has an excuse for other days, to take part on that day in the common prayer in the mosque (*jāmi', masjid*), and to hear the address (*huṭba*) of the *imām* or *hāfiẓ*, which follows the prayer. The observance of the rest of the day is private, or taken up with the *dhiṭr* exercises of the dervishes.

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K. VOLLMERS.

FESTIVALS AND FASTS (Nepalese).—Buddhism and Hinduism are so closely connected that the festivals of Nepāl are of as mixed a character as are the religions. With the mass of the people the religious character of the festivals is scarcely recognized. They are occasions of festivity and feasting rather than of prayer and worship. All the national, or *Niwar*, festivals have lost a great deal of their importance under Gurkha rule. The share which individual Niwars take in the different festivals is not optional, but depends upon a curious custom. Under the Niwar kings, from the earliest known times, the acting, on festival occasions, was the duty or privilege of certain families or castes; so also were the dancing, the construction of the cars, the making of masks, and the necessary painting. In each instance the privilege was hereditary, and passed from father to son. The custom continues to the present day. The important Niwar festivals are given below. They are arranged in the order in which they are celebrated, commencing with the month of Baisakh, the first month of the Niwar year.

1. 'Bhairabjatra' or 'Biskati,' in the month Baisakh.—Bhairava is an incarnation of Siva, the most popular deity of Nepāl, and regarded as the guardian-angel of the country. The deity is essentially Hindu, but has been admitted into the Buddhist pantheon. Dancing and the sacrifice of buffaloes characterize the festival, which is always celebrated at night, except every twelfth year, when it takes place in the daytime.

2. 'Gaijatra,' in the month Sawan.—This is a festival in honour of the cow. It commences on the first day after the full moon of Sawan. The Hindu festival, where the cow is worshipped, is confined to one day. The Buddhist part of the festival lasts for half a month. The Buddhist *vihāras* and temples are visited, little wax trees (probably commemorative of the sacred Bo-tree at Gaya) are carried, and offerings are made to various Buddhas. Images and pictures are exposed to view in the *vihāras* for fifteen days—from the fifth day before till the tenth day after full moon (*Dassami*), when the festival closes, and the pictures are taken down and carefully put away in the *vihāras*.

3. 'Banhrajatra,' in the month *Sawan*.—The name applies to feasts which are given from time to time to the fraternity of *banhras*. They occur quarterly, in the months Baisakh, Sawan, Kartikh, and Margh. They are celebrated by the giving of alms to the *banhras* on the part of any patron or any one who wishes to acquire merit, and of the people generally. On this occasion the coronet of Amitabha Buddha is taken from his image in his temple and exposed to public view.

4. *Indrajatra*, in the month *Bhadu*.—This festival, held in Khatmandu, is peculiar to Nepál. It is held in the beginning of September. It commences four days before the full moon of the month *Bhadu*, and lasts until the fourth day after.

5. 'Swayambhumala,' in the month *Assin*.—This is the birthday of Swayambhu. It is a great Buddhist holiday, on the day of the full moon, and there is general Buddhist worship throughout the country.

6. 'Sheoratri,' in the month *Phagan*.—It is held on the first day of the month, and is a fast, not a feast. It is a purely Hindu festival, but most Buddhists observe it.

7. Small 'Machendrajatra,' in the month *Chait*.

8. 'Neta Devi Rajatra,' in the same month.

9. Great 'Machendrajatra'.—This is the most important Buddhist festival in Nepál. It consists of three distinct portions: (1) the bathing of the image of Machendra; (2) the dragging of the image in a triumphal car; (3) unrobing the image and exhibiting his shirt to the people.

10. Festival of 'Narayan'.—Narayan is a form of Vishnu, and Buddhists to some extent enter into the worship of the day.¹

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J. H. BATESON.

FESTIVALS AND FASTS (Siamese).—*Introductory*.—Siamese festivals, fasts, and observances are, as a rule, traceable to either Bráhmanism or Buddhism. These two creeds, introduced at a very early date into the country, have ever since existed side by side as rivals for the supremacy, but without any violent struggle, in so far at least as extant records go. The former (in its varied developments, especially Saivism) was, with few exceptions, patronized by the Court till about 150 years ago, while Buddhism found most support among the masses. This naturally led the rulers of Siam, even when deeply attached to Hinduistic tenets, to assume the rôle of defenders of Buddhism as a matter of policy. Thus in every Siamese capital of the past (as even in the present one, Bängkôk), and in the chief provincial towns, especially in the south (Malay Peninsula), Bráhmanic temples with a body of officiating Bráhmans, who acted at the same time as State and Court priests, were to be found along with numerous Buddhist shrines and monasteries erected, some by pious rulers, but mostly by the people. Of these temples there were at least three in each town, facing the east, and dedicated respectively to Siva (that on the south), Ganeśa (the middle one), and Viṣṇu (that on the north side). The result of all this was, if not an actual blending of the two religions, the gradual introduction into most of the national festivals and ceremonies of both Bráhmanic and Buddhist rites. This process was further intensified during the reigns of staunch Buddhist sovereigns like Song-tham (1618-28) and Mongkut (1851-68), who both ascended the throne after having spent a considerable part of their life in a cloister. It was especially through the endeavours of the latter ruler that the introduction of Buddhist rites into State and Court ceremonies, which had long re-

mained strictly Saivitic, reached its climax. It thus comes to pass that nowadays in well-nigh all festivals and ceremonies, even those of unquestionable Hindu origin, we find Buddhist rites associated with Bráhmanic practices. Nor is this all, for the prestige of Bráhmanism, especially during the present dynasty (founded in 1782), having even more considerably dwindled, it may be said that in a good many festivals and domestic ceremonies the presence of the so-called Bráhmans (now a somewhat degenerate body) is solicited chiefly out of homage to a time-honoured tradition which renders them indispensable. Their task consists mainly in calculating auspicious dates, making offerings to the gods and goblins, performing lustrations, blowing *sankha* shells, or striking the 'gong of victory,' and waving their Saivite hour-glass-shaped drum (*damaru*).

The private observances and ceremonies of the Siamese will be discussed in art. SIAM (Buddhism in). In this art. only festivals of a public nature are treated.

For the sake of easier comparison and identification of Siamese festivals introduced from Bráhmanic or Buddhist India with those of their land of origin, the Siamese solemnities are here mentioned in the serial order of the months in which they occur, beginning with *Chaitra*, the Siamese fifth month. It is with this that the Siamese new year now commences, whereas at an uncertain remote period it began with *Margásîrsa* (as in North India till about the end of the 10th cent., according to al-Birûni), the present Siamese first month. Along with public festivals, some solemnities now held only at Court, or abolished of late, but which were formerly more or less public, will also be mentioned. It seems fit, moreover, that the principal state ceremonies periodically performed at appointed seasons should not be passed unnoticed, owing to their intimate connexion with most public festivals, of which they often constitute the predominant feature. The national periodically recurring holiday is the Moon-feast, or Buddhist *Uposatha* festival, which till recently was regularly observed on the 8th and 15th days of the waxing and on the 8th and 14th or 15th days of the waning, but is now superseded to a large extent (since the adoption of the solar calendar in 1889) for civil purposes by Sundays.

i. CHAITRA (5th month).—The greater part of this month is occupied with the New Year festivals, which are actually three, intended to solemnize respectively the commencement of the luni-solar, civil (modern solar), and astrological (old solar) years. Leaving out civil New Year's Day—fixed, since the introduction of the modern calendar in 1889, to fall invariably on the first of April, and which is an empty observance—it remains to consider the other two, owing to their being essentially religious, connected with the old calendar adopted from India on the basis of the Saka era reckoning, and celebrated with as much pomp as ever, despite the introduction of the new calendar.

i. 'Trut,' or popular New Year.—The festivities last three days: the 15th waning of Phâlguna (4th month); the 1st waxing of Chaitra (5th month), or New Year's Day; and the day following. These holidays are an occasion for the people to perform meritorious work and enjoy themselves, after having duly freed the premises from ghosts through exorcistic recitations by Buddhist monks, who are presented with food and requisites. The task is accomplished on a much larger scale in the capital, where recitations of the *Ātānatiya sutta* (an uncanonical compilation) are held all round the royal palace and the city walls, and guns are fired off from them at regular intervals during the night to frighten the goblins. The people carry protective

¹ H. A. Oldfield, *Sketches from Nepal*, vol. ii.

rings of unspun cotton cord on the head, and threads of the same material across the shoulders for the same purpose, so as to be freed from evil influence on New Year's Day. On this date (1st of Chaitra), oblations to the gods are made and ancestral worship is performed. At court, after this and a *homa*-sacrifice offered on the sacred fire by the Brāhmans, the 'name' of the year is changed. This ceremony, termed *Samvachchhara-chinda*, consists in changing the name of the animal denoting the place of the year (*samvatsara*) in the duodenary cycle (of the twelve animals; see CALENDAR [Siamese]) after which the year is designated, but not the 'figure' or serial number of the year in the era, the altering of which is to be effected later, on *Mesa-sākrānti*, i.e. at the completion of the astrological (solar) year. The people are allowed free gambling—an extraordinary concession of which full advantage is taken. In connexion with this popular New Year festival the following other important ceremonies are performed.

2. 'Snāna,' or 'Gajendrāśva-snānatm' ('sprinkling of the lordly elephants and horses,' a later reduced form of it).—This has been but recently abolished. It was originally a lustration of arms, a general purification of the army, like the Hindu *Nirājana*, which was restricted later to a formal sprinkling of the elephants and horses from the royal stables, effected from stands with lustral water as they filed past in a stately procession. On the same occasion the *Vṛddhi-pāśa* Brāhmans (i.e. those in charge of auspicious rites in connexion with elephants) uncoupled, in the royal elephant warehouses, the ropes and nooses stored therein for elephant-catching, and performed a hook and noose dance in honour of Viṣṇu, simulating the capture of elephants. This took place on the third day of the waning. Next morning the ropes and nooses were coiled up again and stored away. Both these ceremonies were repeated on the 4th new-moon day of the 11th month (Aśvayujya) in connexion with the half-year festival. The purport was a general review of the army, so that all its equipment might be kept in proper order and efficiency.

3. 'Thū-Nam,' or drinking of the water of allegiance.—This is a ceremony performed with the utmost splendour in the royal Buddhist temple of the capital (and in the chief temple of every provincial town) with the concourse of all officials. It takes place on the third day of the waxing, and is repeated in connexion with the half-year festival on the 13th day of the waning of the 10th month (Bhādrapada). Water is loyally drunk, in which royal weapons (symbols of the sovereign power) are dipped, adjurations being pronounced the while, so as to make it fatal to traitors. In essence this is tantamount to a water-ordeal, of the kind that formerly obtained in the Hindu Courts (cf. Bṛhaspati, in *SBE* xxxiii. [1889] 318).

4. 'Songkrān,' or astrological (solar) New Year.—This falls nowadays on either the 12th or the 13th of April, the date of the assumed entrance of the sun into Aries, according to the traditional local (Hindu-imported) reckoning. The day is termed *Mahā Songkrān* day (*Mahā-sākrānti*) being substantially the same as *Mesa-sākrānti*), and with it commences a three days' festival, the year's serial number in the era being changed with much ceremony on the third day, which is actually regarded as New Year's Day (solar). On this occasion the king performs with much splendour a kind of shower-bath with lustral water, termed *murdhābhiseka*, and afterwards he sprinkles the sacred images. The people, amid much rejoicing and free gambling, as on the popular New Year's Day, perform a good deal of meritorious work by washing the Buddha images in the temples, sprinkling the

monks and their relatives as an act of respect, and building sand-hillocks in the temple-grounds. They partake of rice gruel, and offer *pūṇḍas* of food, and lighted incense-sticks and tapers, to the statues of the Buddha.

ii. VAIŚĀKHA (6th month).—5. Ploughing festival.—This important state ceremony, traceable to the remotest antiquity in India, is performed up to the present day in Siam in order to usher in auspiciously the tilling of paddy fields. The people dare not, in fact, commence cultivation till this festival has been held, in which prognostics are also drawn concerning the prospects of the crop. It takes place on a lucky day designated by the astrologers in the waxing part of Vaiśākha (usually in the early days of May). A high official, formerly holding the title of *baladeva*, and representing the king (now the task falls *ex officio* to the Minister of Agriculture), performs the ploughing in a Crown field, attended by the Brāhmans, a large retinue, and crowds of people who naturally take a keen interest in the ceremony. After having cut three concentric furrows with a gilt plough drawn by richly caparisoned bulls (the sacred bulls were formerly employed), he scatters over them seeds which have previously been hallowed by *mantras* (Brāhmaṇic, and now also Buddhist, recitations). The bulls are next fed with seven different sorts of seeds in order to draw prognostics: those they most relish will be plentiful during the year. In ancient times the king presided in person, but later he delegated authority to the Minister of Agriculture (who held, according to the ancient statutes, the title of *baladeva* in allusion to Bala-deva or Balarāma, Kṛṣṇa's brother who accomplished so many wonders with his ploughshare). This dignitary was on such an occasion, till half a century ago, regarded as a mock-king, not only from his appearing in princely attire, surrounded by a retinue carrying princely insignia, but also from his being entitled, during the three days that the festival lasted, to collect all tolls and ship-dues in the capital and its suburbs, while the real king kept retired in his palace without transacting any state business. The present king of Siam, however, did away with this absurd custom by attending on 21st April 1912 the ploughing festival, to which he drove in his motor car, his presence being greatly appreciated by all as a token of the sovereign's interest in promoting the welfare of the national agriculture.

6. 'Viśākha-pūjā.'—This is a strictly Buddhist festival, occurring at the full moon of Vaiśākha, which is held to be the anniversary of the birth, enlightenment, and death of the Buddha. For three days the people bedeck their dwellings festively, suspending flower wreaths, garlands, and lanterns which they light at night. They assemble at the temples to worship the sacred images with flowers, scents, and lamps, and to hear religious addresses. They adorn the holy spires with flags and streamers, present offerings of food, etc., to the monks, distribute alms to the poor, and purchase living animals (especially birds and fish), which they release in homage to the Buddhist precept of showing kindness to all creatures. It goes without saying that the royal temples on the evening of such days are gorgeously illuminated, with the additional attraction of fireworks. None the less the festival is not so intensely popular as the New-Year and Mid-Year ones.

iii. JYESTHA (7th month).—7. Top-spinning.—This state ceremony, which was discontinued several centuries ago, used to be attended by crowds of people, to whom it afforded the opportunity of drawing prognostics. Three large tops made of the nine metals (corresponding to the planets that are supposed to rule human destinies), symbolizing

the three gods, were carried out in procession by the Brāhmans from the temple of Śiva and set in motion on a board by means of a silken string of five colours. From the duration of their spin and the kind of noise they emitted, omens were drawn.

iv. ASĀDHA (8th month).—8. Viṣṇu's sleep.—It is well known that Viṣṇu is supposed to commence his four months' sleep on the Milk Sea on the 11th waxing of Āśādha, a date which is to this day solemnized in India by a festival. This was certainly the case formerly also in Siam, as is evidenced by the state ceremony recorded to have regularly taken place, in the past, at such a season. It consisted in a lustration (*murdhahbhiseka*) administered to the king by the household Brāhmans on a dais rising in the centre of a pond (representing the one the sea and the other the serpent Sesā, Viṣṇu's mythical couch). Besides the above Vaisnava festival (or in connexion with it), the Āśādha, or Midsummer, festival (7th to 14th day of waxing) was likewise celebrated in Siam in bygone days, and at the end of it the Brāhmans began their retreat and fasts. But the festival became in the course of time entirely absorbed in the following Buddhist one.

9. Beginning of 'Vassa,' or Buddhist retreat.—This is solemnized by a festival lasting three days (14th, 15th of waxing, and 1st of waning), during the first of which elaborate *vassa* tapers are carried in procession to the temples, where they are to be lighted and kept burning for the whole year. Offerings of robes and requisites for the incipient retreat-season are liberally made to the monks; and the days preceding it are widely taken advantage of by the youths who seek to gain admission to the holy Order whether as novices or as monks. There is accordingly much animation at this period in and about the temples. On the 15th the magnificent *vassa* tapers (a sort of Paschal candles) are formally lighted by means of 'celestial fire' (which is obtained from the sunbeams through a burning-glass, or, in default, produced with a flint and steel). Those in the royal temples are lighted from candles sent by the king, which have been kindled from the 'celestial fire.' Rehearsals of the Vessantara Jātaka are held in the *Uposatha* hall of royal and other temples by lay devotees engaged for the purpose; Buddha images in the shrines are sprinkled with scented water, and their attire is changed, a scarf being put on their shoulders as befits the rainy season. Among the presents made to the monks are large quantities of bees' wax formed into tapers, artificial flowers, trees with gilt or silvered branches, and tiny figures of birds perched on them, sometimes even entire landscapes to recreate the recluses; or modelled into pineapple-like cakes gorgeously ornamented with ribbons and flowers—all in order to provide light to the monks during their retreat, as they are not allowed to use oil lamps.

v. SRĀVANA (9th month).—10. 'Tulābhara.'—This state ceremony (well known in India as *Tulā-puruṣa* or *Tulad*), consisting in being weighed against gold, silver, etc., and distributing this in charity, was in the past invariably practised by Siamese kings, and at times also by the queen, at this season; but after the middle of the 18th cent. it fell into disuse.

11. 'Varuṇa-satram,' or 'Mahā-megha Puṣṭī.'—This propitiation of Varuṇa and of the clouds was essentially a rain-making ceremony, performed of old in Siam in order to promote the germination of seeds in the fields. It has been since celebrated only in times of great drought, but with the addition of Buddhist rites, whereas it was originally a purely Hinduistic rite, and in it only Brāhmans took part. These, clad in a rudimentary bathing-garb, with streaming hair, read twice a day, for three days in succession, addresses to the rain-gods

before a pit, while waving cloud-coloured flags, the images of the gods being exposed to the full heat of the sun all the time.

vi. BHĀDRAPADA (10th month).—A festival termed *Bhādrapada* took place at this season, not explained in the old records, which possibly corresponded either to the *Sakra utsava* (Indra's festival, 12th of the waxing) or to the *Ananta chaturdashi* (festival of the serpent-god Ananta, 14th). Now the only solemnities observed are the following.

12. Semi-annual renewal of the oath of allegiance.—The adjured water is drunk a second time by all officials on the 13th waning, as at New Year (see no. 3 above).

13. 'Sāt' (Śārada).—This is the Half-Year or Autumnal Festival, termed *Sāt* (*Śārada*) from the autumn season which now begins. The celebration lasts three days (i.e. the last one of Bhādrapada and the first two of Āśvina). Originally it was mainly a Saiva solemnity, connected with the descent of the sun (Siva) to the realm of the departed (the south), which suggested worship to the *manes*. Of this some traces still survive, although the festival has long assumed a Buddhist character. It is an occasion for merit-making; oblations are made to the gods and goblins, offerings to the monks and novices, especially to such as have joined the Order two months before, and presents of sweetmeats to relatives and friends. Every one partakes of rice cooked with coco-nut milk and sweetened with either honey or sugar.

vii. ĀŚVINA, or AŚVAYUJA (11th month).—14. Lustration of arms.—It being now the half-year season, the sprinkling of elephants and horses, as well as the uncoiling, distending, and re-coiling of the elephant nooses was, till recently, performed with similar ceremonies as at New Year (see no. 2 above).

15. Royal regatta.—Until the downfall of the former capital, Ayuddhyā, in 1767, a regatta used to take place at this time of the year between the king and the queen in their respective state barges, in which a number of officials also joined, racing between them. Prognostics were drawn: if the king's barge lost, it betokened prosperity to the realm; but, if it won, it was a sign of impending calamities and famine. This state ceremony was discontinued, but a possible survival of it in a modified form may be the annual regatta that takes place on the 8th waning, in honour of the Pāk-nam Pagoda (a spire rising in the middle of the river Mū-nam near its mouth), though this is strictly a Buddhist festival.

16 and 17. Termination of the 'Vassa,' or Buddhist retreat; floating of lamps at night.—These are two festivals occurring contemporaneously on the 14th and 15th of the waxing and on the 1st of the waning. Although now believed to be both connected with Buddhism, there can be little doubt that the second one is merely the traditional continuation of the Hindu *Dyūta* or *Koṭāvara* festival, held at full moon in honour of Indra and Lakṣmi, when lamps are also lighted. In Siam little rafts with lamps are floated on the streams these three nights, with the object of thus worshipping the footprint which the Buddha is said to have left on the sandy bank of the Narmadā, at the instance of the Nāgas. Round fish-pies, some of large size, are made and partaken of. The Buddhist festival ending the *Vassa* is celebrated these three days by worshipping the sacred images, offering flowers to the monks wherewith to adorn the *uposatha* hall in which *Pavāraṇā* is to be held, and the halls reserved for recitations of the *Mahā Jāti*.

18. 'Kathin' processions.—From the termination of the Buddhist *Vassa* on till the end of the month, and even for some days later, presents of

robes and requisites for the monks to use during the coming dry season of outdoor errands are conveyed to the temples in solemn processions, either by water or by land. Such pageants are termed *Kathin* processions, from the *kathina* robes presented on such occasions to the monks, which, according to old custom, should be made from raw cotton, spun, woven, cut, and stitched together in the course of a single day and night, such a feat being considered highly meritorious. The Royal processions taking place for the same purpose at this season are famed for their magnificence, which makes them well worth seeing. Before A.D. 1630 or so they were held only by water, but since then King Prasād Thōng instituted also the land *Kathin* or *Kathin Bok*, of which Tachard in 1685, Kaempfer in 1690, and nearly every other traveller in Siam, have spoken in glowing terms.

19. The 'P'hā-pā' serenades.—Robes and requisites are also presented to the monks in a somewhat stealthy manner which enhances the fun of the donation. This is accomplished at night by a surprise party, which proceeds by land or boat in silent procession to the precincts of the monastery singled out for the purpose, and lays the robes and other gifts in and about the bush (whence the name *P'hā-pā*, meaning 'jungle cloths,' i.e. robes abandoned in the woods). When everything is ready displayed, the party suddenly bursts into a lively serenade, with musical instruments and singing, thus awaking the monks, who, as soon as daylight sets in, come out to gather the presents.

viii. KĀRTTIKA (12th month).—20. Feast of Lamps.—This embraces two distinct festivals: (1) the hoisting of lamps on poles on new-moon day and the lighting of them at night, till the second day of the waning, when they are lowered; (2) the floating of lamps in the streams at night on the 14th, 15th, and 16th days of the moon, with the eventual addition of fireworks. This second form of illumination seems, however, to be connected more especially with the festival hereafter explained (no. 21). On the other hand, the aerial lanterns hoisted on poles, as aforesaid, are kept burning to scare away goblins as in time of epidemics (cf. the *rakṣā-pradīpas*), and, it is believed, also to retain the water from draining off the paddy fields, for the ears of rice would not attain maturity if the yearly inundation were to abate so early. Hence the festival is a very popular one, like its counterpart, the *Diwāli* or *Dipāvali*, in India. They closely correspond, although the *ākāśa-pradīpas* (lamps raised on poles in the air) are in India lighted in honour of Lakṣmi. We have here to do essentially with a festival in honour of Visnu and his consort, for it is known that on the 11th day of the new moon of Kārttika the god awakes from his four months' sleep, and that his victory over king Bali (*Vāmana avatāra*) took place at this season.

21. 'Kārttikeya' festival.—The main feature of this in Siam, besides the popular one of lamp-floating, was a state ceremony, recently abolished, held in honour both of Kārttikeya (or Skanda, the Hindu Mars, son of Siva) and of the Pleiades who fostered him. It took place at the time of the moon's conjunction with this star cluster, i.e. shortly before full moon. It was a fire-festival, in agreement with Kārttikeya's legendary birth from fire. Three stands were set up in front of the temples, respectively, of Siva, Ganesa, and Visnu; and by the four sides of each stand, facing the four points of the compass, hillocks were erected, formed of earth mixed with cow-dung. Three earthen pots containing paddy, beans, and tilseed, and provided with a wick dipped in oil in the centre, were placed on the top of poles, one by each stand; and, the wicks having been lighted,

fire was kept burning in the pots for three days. Prognostics were then drawn by means of twelve staves, having rags dipped in oil tied at one end. After the setting of fire to these the staves were hurled, four at a time, in the direction of the four hillocks rising round each stand. From the side on which they fell it was argued that prosperity would grace either the king, the clergy, the officials, or the people. The ceremony ended with oblations of parched rice to the earthen pots, and addresses to the three gods. Similarly in Southern India, on full-moon day, rice-meal buns are made, with a cavity in the centre filled in with *ghī* and provided with a wick which is lit; and bonfires are kindled on the mountain-tops in honour of Kārttikeya. This is practically a Saivite festival held as a counterpart to the Vaiṣṇavite one mentioned above, which in India is by some celebrated in honour of Durgā, the wife of Siva. So are eventually the lamps set out afloat on the streams. In Siam this lamp-floating is accomplished more generally and with far more splendour than in the month of Āśvina (see nos. 16 and 17), because the rains are now at an end and fine weather has set in. Many of the lamps are quite elaborate creations, carved out of squill stalks, some being in the form of rafts and others of barges, with daintily carved figures in them, or neatly arrayed with lanterns, tapers, and fireworks, which are lit when they are set adrift.

ix. MARGAŚIRSA (1st month).—22. Feast of speeding the outflow.—This ceremony, literally 'driving away the water,' of high importance in connexion with agriculture, was not performed regularly every year, but only in years of great floods. The last time it took place was on the occasion of the memorable flood of 1831. It has since fallen into disuse. The purpose was to drive away the flood-demon, or, in plain language, to cause the water in the river to abate rapidly, so that the paddy fields might be drained and the harvest accelerated. To this end the king proceeded down the river in his state barge, escorted by a pompous water-procession, and repeatedly waved the royal flabellum in the direction of down-stream, as a magic intimation to the water to flow off rapidly. Kaempfer and other contemporary writers mistook the royal flabellum for a sword, and thus put on record that the king 'cuts the water with a knife in order to make it fall,' which is, of course, absurd (see Kaempfer, *History of Japan*, Glasgow, 1906, i. 73, where he confounds this ceremony with that of *Kathin-nam*, 'Water Kathin,' for which see no. 18 above).

23. Kite-flying festival.—This was a state ceremony as well as a public festivity. Large paper kites were flown with the object of calling up the seasonal wind by the fluttering noise they made. The festival was obviously connected with husbandry, as the wind prevailing at this season is the north-east monsoon, which, when beginning to blow, sweeps the rain-clouds away, so that fine weather sets in and the yearly flood quickly abates, the fields drying up rapidly. This festival was discontinued after the downfall of the former capital, Ayuddhyā. La Loubère, who was in Siam during the last quarter of 1687, mentions that the kite 'of the king of Siam is in the air every night for the two winter months, and some mandarins are nominated to ease one another in holding the string' (*Historical Relation of the Kingdom of Siam*, London, 1693, p. 49). From this it follows that the kite-flying was continued for many days in succession, till the desired result (the setting in of the north-east monsoon) had been attained.

x. PAUṢA (2nd month).—24. 'Pusyābhiseka'.—This state ceremony, discontinued after the downfall of the former capital, Ayuddhyā, consisted in

the king ascending a dais bedecked with seven varieties of flowers, upon which he bathed and changed his attire, while the eight household Brāhmans who attended upon him performed a sort of angel dance. The rite corresponds to the Hindu *Pusyābhiseka Snāna*, or ceremonial bathing of a king when the moon stands in the asterism Pusya (nebula in Cancer).

25. Worship of the sacred bull.—This festival, which has dropped out of use for several centuries, consisted in leading the sacred bull (Nandi, the milk-white vehicle of Siva and the guardian of all quadrupeds) out of the royal stables on to a dais two cubits high, on which it was made to stand facing the North, a sacred fire being kindled in front of it. Its horns and hoofs were decked with golden ornaments studded with the nine gems; golden medallions and tassels hung from its ears; a silken cord was passed through its nostrils; the post to which it was tied was richly ornamented. Gold, silver, and silken cloths were heaped underneath the belly of the sacred animal, which was fed and watered from golden vessels, the king's children themselves helping in handing it grass and dainties. The four chief Brāhmans stood at the four corners of the dais sacrificing to the fire, from evening till next morning, when the king arrived in state preceded by the *baladeva*, or Minister of Agriculture, carrying a tray full of parched rice. The royal pageant circumambulated the bull nine times; then a state banquet followed which ended the ceremony. This festival may have originated from the ancient Hindu one of letting loose the sacred bull (*Vṛṣotsarga*), which was, however, performed on full-moon day of Kārttika, or even in Aśvayuja (see *Pāraskara Gṛhyasūtra*, iii. 9). It was somehow connected with agriculture, or, at any rate, with the welfare or multiplication of cattle.

26. Swing festival.—This very popular festivity is held with much pomp for the reception of Siva, and is followed by a quieter one to welcome Viṣṇu. It has been celebrated from the remotest period in all old Siamese capitals and chief cities, and in some of the latter (e.g. Ligor) swing-pillars exist to this day and a semblance of the ceremony is still performed. But it is in Bāngkōk, the present capital, that it survives in all its splendour. As it falls about the vernal solstice, its original purpose was undoubtedly that of a solstitial festival, in which the swinging and the circular dances that follow it symbolize the revolution and, perhaps, the birth of the sun typified in its return to the northern hemisphere. But the celebration is at the same time connected with agriculture, it being presided over by the Minister, the *baladeva*, the mock-king who also performs the ceremonial ploughing (see no. 5 above). It is only within the last sixty years or so that other dignitaries have been appointed in succession to relieve him of the task. The descent of Siva on earth occurs on the 7th waxing, when the rites begin; his departure takes place on the first day of the waning. The swinging in his honour is performed on the 7th day of the waxing in the forenoon, and on the 9th day in the afternoon. The presiding dignitary proceeds on both these dates in great state, escorted by a magnificent procession, to the esplanade opening in front of the three temples of the gods, where the swing-pillars rise. These are a substantial permanent wooden structure, some sixty feet in height; the swinging is performed by four Brāhmans who carry on their heads a sort of snake-like hood, and it is repeated twice over again by two other parties of them, changing the swing-board at every turn. While swinging, each party must snatch away with their teeth a money-bag suspended at some distance from the top of a pole. When the contest

is over, the twelve swingers, wielding buffalo horns, perform, in front of a stand, where the mock-king sits, a circular dance in three rounds of three circuits each, during which the dancers dip their horns in a basin full of water and sprinkle it upon one another (cf. the *rāsā*, or sportive dance, performed by Kṛṣṇa's cowherds and cowherdesses). The mock-king must witness all this seated, with his left foot resting on the ground, but with his right foot uplifted and resting upon his left knee. He must retain this posture all the time the performance lasts. When it is over, he leaves, escorted by the procession. Evidently the origin of all this is the Hindu *Dola* or *Dola-yātrā* festival (which is, however, a spring solemnity held on the full-moon day of Phālguna), with which it has some features in common, while others may have become lost in its native land. But the swing pillars are said to represent Mount Meru; the ropes sustaining the swing-board, the serpent Sesha; and the three boards or seats employed successively in turns, the three gods Āditya (the Sun), Chandra (the Moon), and Dhāraṇī (the Earth); and thus the festival may after all be held in commemoration of the mythical churning of the Ocean of Milk effected by the gods. The legend in connexion with this is, in fact, that the gods made use of Sesha (or Ananta, or Vāsuki) as a great rope, which they twisted round the mountain Mandara, made to do duty as a churning-staff resting on Viṣṇu in tortoise form, both ends of the rope being held by the gods in their hands to pull to and fro alternately. The description of so peculiar a sort of churning device closely suggests the image of the swing used in this Siamese festival. The swinging, it should be noticed, is effected from east to west, and, therefore, in the direction of the course of the sun.

27. The reception of Viṣṇu.—The Vaiṣṇavite festival immediately following the Śāivite one just described is performed quietly in the temple of Viṣṇu. It begins on the first day of the waning, and ends on the sixth, the date of the god's departure from the world of men. The statues of Viṣṇu, Lakṣmī, and Maheśvari are carried about the town in procession before moonrise, as befits the god of darkness (the night-sun). In former times the king of Siam, mounted on an elephant, used to escort the gods Siva and Viṣṇu in procession in and out of the temple.

xi. MĀGHA (3rd month).—28. 'Dhānya-dāha' (or 'Dāhanam'), Festival of burning of the ears of paddy.—This was another popular agricultural ceremony, associated with the harvest, as a form of thanksgiving for the sāṁs; it has since been abolished. It must somehow have originated from the old Brāhmaṇic rite of partaking of the first-fruits of the harvest (*Āgrayana* sacrifice, for which cf. the *Gṛhyasūtras*). A canopied dais was set up in the Crown paddy fields, to which the usual mock-king proceeded in state as on the occasion of the Ploughing Festival (see no. 5 above). Before the dais a large *chhatra* (state conical umbrella) was erected, having three storeys, made respectively of a different variety of paddy ears entwined together. To this structure the mock-king set fire; then his followers, divided into four parties differently attired and representing the gods of the four quarters and their retinue, rushed in to contend for the umbrella. Prognostics were drawn according to which of the parties succeeded in obtaining possession of the spoils.

Conveying the paddy home.—The ceremony just described was followed by that of conveying home the harvest. When the threshing of the new paddy had been completed on the Crown fields, the king proceeded thither in state, loaded some of the grain on his paddy sled, and had this

drawn by members of the royal family to the palace, by means of a rope made of twisted paddy straws with the ears still on. Upon reaching the palace he caused a large conical umbrella to be made with this rope, while from the fresh ears gathered he had the juice expressed. This was then made into gruel by the addition of coco-nut milk and sugar, and sent as an offering to the head monks of the royal monasteries. It goes without saying that such ceremonies were followed by the people in and about the capital with the keenest interest, while in the country the harvest operations were, and still are, celebrated by the peasantry with oblations to the gods and rites similar to those already described, though on a less pompous scale, but amid lively pastimes and intense rejoicing, of which harvest songs (especially threshing and reaping ditties), joined in alternately by men and women, form the chief and most pleasant feature.

29. 'Siva-rātri,' Festival of Siva's night.—This is, as the name implies, strictly Saivite, and has been celebrated from the remotest period in Siam on full-moon day of Māgha, it being derived from the similar Hindu festival more correctly termed *Mahā Siva-rātri* (which is, however, held on the 14th day of the waning). An earthen pot full of water, but with a hole in the bottom, is suspended by means of strings to four poles, and beneath the pot a *linga* is placed, which rests on a basement of the usual symbolical form, provided with a spout. At night the water is let drop upon the *linga*, and collected from under the spout into vessels. Shortly before dawn, rice is cooked in the temple of the god, with the addition of honey, palm-sugar, and other condiments, and when ready it is distributed all round in small portions to the bystanders, to be partaken of. At daybreak all go down to bathe in the river or creeks, and wash their heads with some of the water collected from underneath the *linga*. It is believed that all impurities and sinful taints are thereby removed and carried away by the hallowed water.

30. 'Māgha-pūjā.'—This is a purely Buddhist ceremony, revived only some sixty years ago by King Mongkut. It is held on full-moon day, to commemorate the exposition of the *Pātimokkha* made on that date by the Buddha to his 1250 disciples of the four congregations. The celebration takes place in the royal temple, where, after feasting the chief monks in the forenoon, a recitation of the *Pātimokkha* and of the Buddha's discourses relating thereto is held in the evening, after which 1250 tapers are lit round the temple in honour of the saintly company referred to above. The full-moon period of this month is also largely taken advantage of by the people for making religious pilgrimages to various sacred spots and shrines in the country, such as, e.g., the models of Buddha's footprint (*P'rah-bāt*) and shadow (*P'rah C'hāi*), two stone benches on which the Blessed One is reputed to have rested, etc.

xii. PHĀLGUNA (4th month).—There occurs no special observance or celebration, except the preliminary ones connected with the popular New Year festival (see no. 1 above).

LITERATURE.—There is no reliable account of Siamese festivals and fasts, in works that have hitherto appeared on Siam. For the literature of Siamese Buddhism generally see *Siam* (Buddhism in).

G. E. GERINI.

FESTIVALS (Slavic).—Beginning with the winter solstice, the festivals of the pagan Slavs, attested in historic texts, folklore, and popular vocabulary, seem to have been as follows:—

Kračun or *koročun* was the festival of the shortest day. The popular word for the solstice itself is *koleda*, *koliada*, which is simply a transcription of the classical *calendæ*, *kalāvðai*. The

people, as a rule, personified *Koleda* and made a mythical character of her (cf. Ital. *Befania*=*epifania*; Eng. 'Father Christmas,' etc.).

At the coming of spring among the Czechs, the Serbs of Lusatia, and the Poles, a figure called *Marena*, *Marzana*, was thrown into the water; this probably symbolized death, that is to say, the numbing of the earth by the cold of winter.

In the month of May there was a festival of roses (*Rusalia*).

At the summer solstice fell the festival of *kupalo* (festival of the bath) among the ancient Russians, coinciding later with the Christian festival of St. John (June 24). This name seems to have been derived from the verb *kupati*, 'to bathe,' perhaps because river-bathing begins in the month of June, perhaps—and this designation would be produced under a Christian influence—because John was baptised by immersion.

The chronicle of Thietmar (bk. vi.) supplies a very detailed description of the annual festival celebrated at Arcona in the island of Rügen in honour of the god *Svantovit*. The description is too minute to be reproduced here. The festival ended in a great feast, in which it was a religious duty to violate every rule of temperance. According to Helmold (i. 52), the sacrifices of the Baltic Slavs were accompanied by feasts and orgies. The guests kept a cup passing round and round, pronouncing over it meanwhile formulæ not of consecration but of execration (Helmold was evidently thinking of the consecration of Mass).

According to the Czech chronicler Cosmas, prince Bretislav in 1092 suppressed the festivals celebrated by the Czechs about the season of Easter—festivals during which offerings were carried to the springs, and victims were sacrificed to the demon.

One of the biographers of Otto of Bamberg (Ebbo, ii. 12, 13) speaks of annual festivals of a very rustic and warlike character, which were held at Pyritz and Volyn by the Baltic Slavs. For festivals in honour of the dead, see artt. ARYAN RELIGION, in vol. ii. p. 25 ff., and DEATH AND DISPOSAL OF THE DEAD (Slavic), vol. iv. p. 509.

LITERATURE.—Louis Léger, *La Mythologie slave*, Paris, 1901, *passim*.

L. LEGER.

FESTIVALS AND FASTS (Teutonic).—

Among the Germanic races, religious festivals seem to have afforded the earliest occasions for intertribal intercourse. Tacitus relates of the Germans that 'at a certain period all the tribes of the same race assemble by their representatives in a grove consecrated by the auguries of their forefathers and by immemorial associations of terror' (*Germania*, 39). Some seven centuries later a religious festival at Skiringsal, in Southern Norway, seems to have united persons who certainly had no political organization in common; and this was probably the case with the great religious festivals held every nine years at Upsala; for the 11th cent. Adam of Bremen states that it was the custom in all Swedish lands that a common festival should be held at Upsala (*Mon. Germ.* vii. 380). We have Thietmar of Merseburg's authority for a similar nine-yearly festival at Lejre in Denmark (*ib.* iii. 739), but all the other public festivals of which we have any knowledge appear to have been annual. Of these the most important all over Germanic territory were three in number: one in the autumn, one at midwinter (Yule), and one at midsummer. But, though the Germanic peoples were thus more or less agreed as to times and seasons, the religious significance attributed to these festivals varied in different countries. Thus, among the Scandinavians we are repeatedly

told that the autumn festival (at the 'winter nights') was 'for plenty,' and it was a favourite time for weddings, whereas among the Saxons this feast seems to have been closely connected with the cult of the dead; and that this was the more usual significance of the autumn festival seems clear from the fact that the Church found it advisable, in the 9th cent., to alter the date of the Feast of All Saints from spring to autumn. In England, we know that the autumn festivities gave the name to the month known as *Blöt-mónath* (cf. Swedish dialectic *Blötmanad*), because, as Bede informs us, it was during this month that the people sacrificed to their gods the cattle slaughtered during the autumn. The importance of this festival doubtless originated in the necessity of killing off a large number of cattle on the approach of winter. The old heathen midwinter festival lasted from about Christmas Day till Twelfth Night, and the high esteem in which it was held by the Teutons is recorded by writers of all nationalities, from Constantinus Porphyrogenitus, who describes the Yule-tide observances of the Varangian guard at Constantinople, to Bede. The latter tells of the wearing of animal masks at the Anglo-Saxon festival on *Módranicht*, 'the night of the mothers'—which, he declares, fell on the same date as Christmas Eve. Procopius tells of a festival celebrated by the people of 'Thule' (Norway [?]) to greet the sun on its reappearance—presumably early in January. It was, moreover, at this season—about the date of the Epiphany, says Thietmar—that the great nine-yearly festival at Lejre was held.

The Scandinavians, and possibly also the Anglo-Saxons, seem to have had a festival in spring. According to later writers, this was 'for victory'—no doubt with a view to the Viking expeditions of the summer; but an agricultural festival in spring seems to have been common all over Teutonic Europe.

The midsummer festival may be said to survive to this day in rustic observance, especially in the Scandinavian countries, where bonfires are still lighted on St. John's Eve (June 23). But this festival is rarely mentioned in early times; and the conclusion seems inevitable that it had already sunk into a popular observance, of magical rather than religious significance. The originally agricultural importance of some of these heathen festivals is seldom indicated by the earlier sources, and popular customs of later times afford almost the only evidence for the close connexion of heathen festivals with agricultural operations. Of these rustic observances certain rites, such as ploughing round the fields at Yule-tide, and leaping the fire at Midsummer, are so common in all Teutonic countries as to make it almost certain that they formed part of the original heathen festivals. The older sources, however, lay chief stress on the actual feasting and ale-drinking which was no doubt characteristic of all festivals.

Icelandic sources show that the blood of the sacrificial victims was offered to the gods, while the flesh was cooked and eaten. Horses were much valued as sacrifices, so that horseflesh was identified by Christian converts with heathendom, but excavations of Icelandic temples show that other domestic animals were more common victims. The other integral part of the festival was the ale, which seems to have been brewed in vats so large that Saxo Grammaticus declares that a Danish prince, Hunding, was accidentally drowned in one (i. 36). A missionary on the Continent relates how he came across a party of men sitting round an enormous vat of ale, and that they described themselves as worshipping Wodan. Early Norwegian laws enjoin the brewing of ale before

all Christian festivals, and its consumption in the company of neighbours, under penalty of a fine. The Swedish laws of the 13th cent. also speak of a 'legally ordained ale-festival' on the Sunday following St. Martin's Day (Nov. 11). In heathen times, toasts were drunk to the gods and to the memory of departed ancestors. Drunkenness seems to have been an inevitable concomitant of a feast. Tacitus tells us (*Ann.* i. 50) that the Romans surprised the Germans at a festival, and were able to massacre an intoxicated foe. It is Saxo, centuries later, who relates that, while Athisl 'was honouring the funeral rites of Rolf with a feast, he drank too greedily, and paid for his filthy intemperance by his sudden end' (iii. 75). Most of the private festivals in the North were actually described as *öl*, 'ale.' For instance, the *erfi-öl*, or funeral feast, which was very important in Scandinavia and in Northern England, survived in the latter country as *arvel* till twenty years ago.

After the Reformation, 'lyke-wake drinking' formed the subject of many restrictive ordinances for Denmark and Norway. Already in 1576 the 'great excess of meat and drink at funerals' was prohibited, and Christian IV., in 1624, finally suppressed all feasting on the occasion of a funeral. Before that date it is usual in the regulations of Danish gilds that on the death of one of their members the heirs of the deceased shall give the gild-brothers a barrel of ale for the *erfüue-öll*. On the Continent, memorial (anniversary) feasts were popular, and Christian priests were strictly forbidden to 'drink wine for love of the dead,' or to join in the festivities connected with such observances. Drinking seems also to have been characteristic of wedding-feasts. In the North the 'ale of departure' and the 'greeting-ale' were additional occasions for festivities. A feature of all these feasts was the vows taken by the chiefs, pledging themselves to some deed of valour, such as a Viking expedition, vengeance on a powerful neighbour, and the like. This custom persisted into Christian times, and the attempt of the Jómsvikings to conquer Norway in the latter half of the 10th cent. is attributed to such a vow, made at a funeral feast.

From the hints our sources afford us, it seems as if the actual feasting took place at night, Tacitus and the Icelandic sagas concurring in the mention of games during the day. That the festivals actually took place in the temples is indicated by the use of churches for this purpose in Icelandic and Scandinavian custom. A post-Reformation bishop complains of 'the carousing, and drinking and dancing with fife and drum,' which took place within the church-doors on the Monday and Tuesday of a 'wedding-week,' and elsewhere he finds it necessary to assure his flock that eating, drinking, and dancing in church are only fit for the children of the devil (*Danske Magazin*, iii. [Copenhagen, 1747] 60).

If we may judge from the silence of our sources on the subject, fasting for religious purposes seems to have been unknown among the Teutonic races until the introduction of Christianity. It was certainly unknown in Scandinavia, for the Icelandic *Laxdæla Saga* expressly mentions the extreme interest aroused in a neighbourhood by a Christian convert's Lenten fast.

LITERATURE.—Information regarding the religious festivals will be found in all manuals of Germanic religion, but the following deal more especially with the subject: A. Tille, *Yule and Christmas*, London, 1899; G. Bilfinger, *Das germ. Julfest*, Stuttgart, 1901; K. Weinhold, *Über die deutsch. Jahrteiling*, Kiel, 1882; O. Schrader, *Reallex. der indogerm. Altertumskunde*, Strassburg, 1901, s.v. 'Jahrteilung'; W. Manhardt, *Wald- und Feldkulte*, Berlin, 1875-77; H. Pflaumensmidt, *Germ. Erntefeste*, Hanover, 1878; J. G. Frazer, *GB* 3, 1911. 'Midsummer Observances,' pp. 53-69.

B. S. PHILLPOTTS.

FESTIVALS AND FASTS (Tibetan).—The popular festivals of Tibet are essentially religious in character, and almost all of them are assimilated to a Buddhist type. Even those which manifestly belong to the pre-Buddhist religion, the indigenous *Bon*, are taken part in by the Buddhist lamas as priests.

The word for 'festival' in Tibetan means 'feast-time' (*dus-ston*), which aptly denotes the popular conception of the event, with its cessation from routine work and the preponderance of enjoyment over the religious acts of worship and ceremonial. The term here used for 'feast' (*ston*) is from the same root as 'harvest-season' and 'autumn,' implying plenteous store of food and fruit for feasting upon. It also suggests that originally the great festival was probably in the autumn, after the crops were garnered. The great festivals are called by both lamas and laity 'Great Feast-time' (*dus-ston ch'en-po*), or shortly, 'Great Time' (*dus-chen*).

Another term which is less commonly used, and more especially applicable to the Bonist feasts, is *mgron*, or 'banquet,' which in its religious sense denotes a propitiatory feast to the four great classes of beings, namely (1) the Holy Ones, interpreted by Buddhists as the *Triratna* (Buddha, the Law, and the Church), the spiritual teacher of the worshipper and his personal tutelary; (2) the 'Lord'-gods, she-devils (*dakinis*), and tutelary fiends; (3) the six classes of beings (the five unhappy existences [cf. *ERE* iv. 133], and the gods [*ib.* 134]); (4) the aboriginal devils called *gdon* and *begs*.

i. General characteristics.—The Tibetan festivals may be broadly classed as (1) indigenous, or Bonist, and (2) Buddhist.

(1) The *indigenous* festivals appear to be for the most part Nature-feasts, in the revolutions of the seasons of the year. They are obviously related to the solstices and equinoxes, and display what seems manifestly to be worship of the powers of Nature, conceived mythologically as benign spirits and malignant demons of darkness, drought, and ill-luck, to be appeased or expelled from the land. In addition to this Nature-cult there is an element of ancestral worship to be seen in the festivals given to the dead and malignant ghosts. The survival of the cult of ancestors (in itself opposed to the principles of Buddhism, which teaches that ancestors do not remain in the tomb, but return to life in new forms) is seen in the elaborate ceremonial to secure repose of the spirit of the dead and the lighting up of the funeral monuments (*ch'orten* [*q.v.*]) wherein are deposited the cremated remains of the more wealthy classes and the actual bodies of the higher lamas—amongst whom the Dalai lamas claim to have as their direct lineal ancestors the early kings of the country, whose tombs and those of their nobles studded the country in the pre-Buddhist period (cf. *ERE* iv. 509).

(2) The *Buddhist* festivals commemorate semi-historical and legendary events in the life of Buddha (his birth, attainment of Buddhahood, death, etc.), and in the life of the two great canonized monks of Tibet, namely, the Indian teacher Padmasambhava (*c.* A.D. 748), the founder of Lamaism, and the Tibetan reformer Tsoung-khapa (A.D. 1356–1417), the founder of the modern dominant sect of lamas, the yellow-cap sect (*Gelug-pa*), to which the Dalai and other Grand Lama hierarchs belong. Some of these Buddhist festivals appear to have been grafted on to pre-Buddhist feast-days, as is evidenced by the aboriginal rites which they embody and the discrepancy between some of the dates and those current in other Buddhist countries.

2. Ritual.—During the festivals, some of which extend over several days, the laity generally cease from their ordinary work or business; and, whilst spending their time mainly in festivities, also devote more time than usual to pious deeds to avoid the five great sins, muttering their mystic

spells, plying their prayer-wheels, circumambulating the sacred buildings, and visiting the temple to bow before the chief images. For the clergy these events entail a large amount of additional celebrations, reading of the sacred texts, and austere vigils and fastings. The ritual exhibits generally both indigenous and Buddhistic elements—the latter being most conspicuous in the celebrations of the yellow-cap sect. The indigenous rites of both private and public worship generally include expiatory and sacrificial ceremonies, though the latter do not usually involve the taking of life, and there are saturnal revels and even orgies.

3. Occasions.—The general feasts, annual and monthly, are held mainly at fixed periodical times. One, the Water-Festival, is movable according to the appearance of a particular star, and occasionally there are special festivals, at irregular times, for passing events, such as the installation or death of a Grand Lama, or war, or pestilence.

The dates for the general festivals are at stated times definitely fixed in the lunar calendar of Tibet (cf. *ERE* iii. 63). But, owing to the disparity between the lunar and the solar year (*ib.*), and the rough adjustment of the same by intercalating a month every few years, the relationship between the dates and the natural seasons has become seriously displaced. Further confusion also has been introduced by the date of the ancient Tibetan New Year, which obviously coincided with the winter solstice, having been transferred by the yellow-cap sect to a lunar date corresponding to January–February. This was manifestly done with the object of making it coincide with the Chinese New Year, which, however, it does not do exactly. Hence the seasonal incidence of the festivals seldom coincides precisely with the actual equinoxes and solstices, rainy season, or harvest, as the case may be. As a result we get, among other anachronisms, 'flowerfestivals' in icy January–February.

The *monthly* festivals are the usual ones as prescribed for meditation and fasting in all Buddhist countries, following the Brāhmanical rule, namely, the auspicious days of the new and full moon (cf. *ERE* iii. 78). To these were added later the other two lunar quarter days, so that this holy day, recurring four times a month, came to be called 'the Buddhist Sabbath.' In Tibet it is the 8th and 15th day of each month which are mostly observed, and these are holy days rather than 'festivals.' On these days the lamas fast more or less, partaking of nothing except farinaceous food and tea; and many of the laity do likewise, and on no account take animal life. The lamas spend these days in reading the scriptures, make formal confession of sins (*pratimoksha*), and perform the rite of 'washing away sin' (*tui-sol*).

The *annual* festivals, which include all the festivals properly so-called, are not enumerated or described in any known Tibetan work. In compiling the following list from his own observations and those of others, the present writer has arranged the events in the order of the Tibetan calendar, and has shown within brackets the corresponding approximate month in the European calendar.

1st month, 1st–3rd day (=February), Carnival of New Year (*Logsar*) in new style.—The festival of the New Year is held on this date in Lhasa and the other centres where the yellow-cap sect of lamas is dominant. Elsewhere it is observed on the old date in the 11th month, about the winter solstice. The popular festivities are generally similar to those of Christmas in Europe. It is a season for cessation from work and for general rejoicing, singing, dancing, feasting, and visiting of friends. Even the younger monks have their restriction

relaxed, and are permitted to participate for two or three days in the mirth-making. For the event the roads are swept, the houses whitewashed, and the doorways decorated. There is also a pudding, resembling the Christmas pudding of the West, to the eating of which the head of the family invites to his house all the other members and relatives. The pudding is made with raisins, dried apricots, etc., and is brought into the room often with a red flag stuck into it; at other times, when this is absent, a hole is made in its centre, into which melted butter is poured—which, as the fuel of lamps, is said to symbolize light and life. Thus it may emblemize the advent of the New Year's light dispelling the demons of darkness. The flag is admittedly a demon-driving device in Lamaism. The head of the house first partakes of the pudding, next his wife, and then his guests and the rest of the family. During the festivities the people indulge in more food delicacies than usual; and charitable gifts are freely dispensed. A custom of 'first-footing' also prevails.

E. R. Huc describes how at midnight, when the noise of the festivities commenced, 'we had a good mind to get up to witness the happiness of the inhabitants of Lhasa, but the cold was so cutting that after reflection we decided to remain under our woollen coverlets. Unhappily for our comfort, violent knock on our door, threatening to smash it into splinters, warned us that we must renounce our project. We therefore donned our clothes, and, the door being opened, some friendly Tibetans rushed into our room, inviting us to the New Year's banquet, saying, "New Year has come with plenty. Rejoice, Take, Eat!"' (ii. 216).

Amongst the festivities at Lhasa is the spectacle of 'Flying Spirits,' by performers who glide down a rope stretched from the summit of Potala palace to its base.

*1st month, 4th-15th day (=February), Supplication (*sMon-lam*).—*This appears to be prayers and expiatory sacrifice for new growth and prosperity during the new year. It is conducted chiefly at Lhasa and Tashilhunpo, and is the greatest ceremony of the year in the Lamaist church, when yellow-cap monks to the number of 30,000 congregate in Lhasa alone, as described in the present writer's *Buddhism of Tibet* (p. 505 ff.). At this festival largess is distributed to the assembled monks (amounting to about ten shillings per ordinary monk, and several hundreds to the higher lamas) from the treasury of the Dalai Lama's Government, as well as from the emperor of China, who is specially prayed for and officially represented by the Amban on the occasion. The prayers continue till the 15th day of the month, which is the anniversary of Buddha's conception, and on this date the great temple of Buddha (the *Jokang*) is illuminated with lanterns. Thereafter the demons are propitiated, and on the 30th day the celebration of 'Deliverance' (*grol-ston*), a festival of relaxation, concludes the feast. A notable feature of this festival is that the civil government lapses or changes hands during the currency of the New Year's ceremonies, which continue throughout the month. The temporal government of Lhasa is removed from its usual custodians, and for the month is placed in the hands of the chief proctor of Dre-pung monastery (to which the Dalai Lama is affiliated), and that monk becomes for the time a *rex sacrorum*, as with the Romans. It probably represents a period during which the administration of justice was suspended to allow of unrestrained carnival or mirth-making, as in the *lepooupliai* of the ancient Greeks and the *dies nefasti* of the Romans. In Tibet, however, it is made the occasion of excessive extortion of taxes, to escape which many of the residents leave Lhasa during this period. The practice appears to have been wide-spread over Tibet. In Ladak, at the present day, during the New Year festivities the Tibetan ex-ruler is per-

mitted by the Kashmir State to assume royal dignities and to occupy the old palace.

1st month, 15th day (=February), Anniversary of Buddha's Conception.

*1st month, 27th day, Procession of the Holy Dagger (*Phurba* or *Vajra*).—*This is obviously a Bonist celebration for expelling evil influences from the country. About a thousand Buddhist priests, half of whom are dressed in Chinese costume, emerge from the great temple at Lhasa with drums, etc., and, accompanied by about a thousand mounted Tibetan soldiery, and the high priest of the State Oracle of Nechung, whose attendants carry in state a famous miraculous thunderbolt-dagger (*phurba*) from Sera monastery, file past a throne in the open on which is seated the Dalai Lama. After dancing movements to the beat of the drums, there is raised a series of howls 'like the roar of a tiger,' which may possibly be intended to rouse the sleeping god from his winter slumbers, and would be appropriate in connexion with the old-style festival which occurred at the winter solstice. Last of all follows the foremost Lama of Tibet, the successor and representative of Tsong-khapa, the 'Ti-Rinpoche,' who is usually *ex officio* regent of Tibet (and was so during the British mission of 1904), and a Buddhist priest of the most orthodox Mahāyāna type. His duty is to hurl the dagger against the evil spirit, who is called 'The King of the Serpents and Lord-fiends' (*Lu-gon rygal-po*). This concludes the ceremony amidst great rejoicing.

*2nd month, 29th day (=March), Chase and Expulsion of the 'Scapegoat' Demon of Ill-luck.—*This ceremony as practised in Central Tibet is described in the present writer's *Buddhism of Tibet* (p. 512 f.). In Ladak it is termed *Naghrang*. Two Lamas called *hlooiar* are stripped and their bodies painted black, on which ground a devil's face is painted in red on the chest and back. Other lamas surround the two figures and recite prayers and incantations, whilst others beat drums and blow trumpets. After an interval the *hlooiars* appear to become possessed with devils, and begin to shout and leap about and rush over the roofs of the houses, chased by the people. Whilst in this exalted state they are consulted as oracles, and eventually they fall down exhausted in a swoon.

*3rd month, 15th day (=April), Anniversary of 'Revelation' of the Demonist Tantrik-cult (*Kāla-chakra*), with sacred masked plays.*

4th month, 8th day (=April-May), Anniversary of Buddha's Renunciation of the World.

*4th month, 15th day, Anniversary of Buddha's Attainment of Buddhahood, and of his Death (*parinirvāna*), Feast of the Dead, or All Souls' Day.—*This corresponds to the first lunar month of the Indian calendar, the month *Vaisākha*, when the moon is full near the Southern scale, and is deemed by the Brāhmans a most auspicious time, to which Indian tradition ascribes the above great events in Buddha's life.

5th month, 5th day (=May-June), 'Buddha as the Physician,' or 'The Medical Buddhas,' and the beginning of the Buddhist Lent (or Rainy Season).

*5th month, 10th day, Anniversary of Birth of Padmasambhava.—*This is a festival chiefly of the old sects, and is accompanied by masked plays and devil-dances. That at Hemis, in Ladak, is a celebrated fair.

*6th month, 4th day (=July), Anniversary of Buddha's Birth and First Preaching of the Law.—*This is the occasion for the display of great pictures of Buddha, or of Maitreya, the Buddhist Messiah.

7th month, 10th day (=August), Birth of Padmasambhava (according to Sikkim style).

8th month, 8th day (= September–October), Water-festival and Harvest-festival.—End of Buddhist Lent or Rainy Season with much bathing in the rivers.

9th month, 22nd day (= Oct.–Nov.), Anniversary of Buddha's miraculous Descent from Heaven.

10th month, 25th day (= December), Anniversary of Tsongkhapa's death, usually termed his Ascension or Transfiguration, Feast of Lamps.

11th month, 1st–5th day (= December), New Year Carnival, old style.—It obviously corresponded to the winter solstice.

12th month, 29th–30th day (= Jan.–Feb.), Expulsion of the Old Year with its ill-luck.—This is now regarded as a sort of New Year's Eve ceremony preparatory to the new-style date for the annual carnival. It is probably, however, the festival of the 'Holy Dagger' now held on the 27th of the 1st month (see above). The Lamas invoke the gods to drive away the evil spirits.

4. Fasting (*snyung*, or *bsn'en-gnas*) is generally practised by Tibetan Buddhist monks, and also by the uncinate priests of all sects, on the periodical monthly fasts (*upavasatha*) prescribed by the common code. It is also generally observed on the festival days, and as a preparatory sacrificial rite or penance. The fasting ordinarily consists in

abstention from food or from drink or from both, from sunrise to sunset, and total abstention from animal food or spirituous liquor. So intimately is fasting associated with the conception of holiness in the popular mind that the word for 'virtue' (*dge-ba*) is used as a synonym for 'fasting.' Many of the laity also observe a more or less partial fast during these holy days and feasts, as above noted. Fasting is practised with exceptional strictness by the more ascetic Lamas, who are selected to perform not merely expiatory sacrifices to the gods, but also the exorcizing of evil spirits. In this latter regard it is noteworthy that even the low unorthodox priests of a shamanist type, who practise for purposes of sorcery and exorcism the animistic rites of the Bonist cult, also require, as an indispensable condition, to undergo ceremonial purification and be spiritualized by preparatory periods of fasting.

LITERATURE.—E. R. Huc, *Souvenirs d'un voyage dans la Tariarie, le Thibet, et la Chine*, Paris, 1853, i. 96, 29, ii. 95; E. Kawaguchi, *Three Years in Tibet*, London, 1909; H. L. Ramsay, *Western Tibetan Dictionary*, Lahore, 1890, p. 43, etc.; W. W. Rockhill, *JRAS*, 1891, pp. 209–214; E. Schlagintweit, *Buddhism in Tibet*, Leipzig, 1863, p. 237; L. A. Waddell, *The Buddhism of Tibet*, London, 1895, pp. 501–514.

L. A. WADDELL.

FETICIDE.—See FETICIDE.

FETISHISM.

Introductory (W. G. ASTON), p. 894.
American (L. SPENCE), p. 898.

Indian (R. C. TEMPLE), p. 903.

FETISHISM.—1. Definition.—Few words have been used with so bewildering a variety of applications as 'fetish' and 'fetishism.' 'Fetish' is derived, through the French, from the Portuguese *feitiço*, which, in its turn, comes from the Lat. *factitius*. A Portuguese-French Dictionary defines it as 'sortilège, maléfice, enchantement, charme.' As an adjective, it means 'made by art,' 'skilfully contrived.' Miss Kingsley observes (*West African Studies*, p. 44) that 'the Portuguese navigators who re-discovered West Africa, noticing the veneration paid by Africans to certain objects—trees, fish, idols, and so on—very fairly compared these objects with the amulets, talismans, charms, and little images of saints they themselves used.'

The above etymology suggests that fetishism was at first regarded as a branch of magic, which, as J. G. Frazer has pointed out, may be either religious or non-religious. The fetish may be a god, or the abode of a god or spirit, helpful to its possessor or devotee; or it may be only a sort of clever device or instrument for attaining ends not otherwise to be accomplished.

The first to draw attention to fetishism as a branch of the study of religion was the French writer, de Brosses, whose interesting and, for the time, remarkable book, *Du Culte des dieux fétiches*, was brought out in 1760. He understands by fetishism 'le culte de certains objets terrestres et matériels,' but includes the religious practices of certain tribes with whom those objects are not so much gods as things endowed with a Divine virtue, such as oracles, amulets, and preservative talismans. He excludes the worship of the Sun.

Auguste Comte, on the other hand, gave prominence to the Sun, Moon, and Earth as 'grands fétiches.' In his Positivist calendar he devoted a whole month to fetishism, instituting festivals to Animals, Fire, the Sun, and the Moon. To him and to his followers fetishism is practically Nature-worship. They apply the term to the first stage in the development of religion, in which the natural object or phenomenon is a direct object of worship, not a more or less anthropomorphic deity who has

his abode in it, or controls it. It seems undesirable, however, to use 'fetishism' in a sense so far removed from its ordinary acceptation and conveying an undeserved stigma. Nature-worship, though not the highest form of religion, is pure and noble, compared with the cult of 'something irrationally revered'—to use a phrase borrowed from the definition in the *OED*. Other scientific writers have not followed Comte's example.

Herbert Spencer's view of fetishism is radically different from that of Comte. In his *Sociology* (i. 313) he says:

'The unusualness which makes an object a fetish, is supposed to imply an indwelling ghost—an agent without which deviation from the ordinary would be inexplicable. . . . Only when there is an unfamiliar appearance, or motion or sound or change, in a thing, does there arise this idea of a possessing spirit. The Chibchas worshipped lakes, rivulets, rocks, hills, and other places of striking or unusual aspect. Indirect evidences from all sides converge to the conclusion that the fetish-worship is the worship of a special soul supposed to have taken up its abode in the fetish, which soul, in common with supernatural agents at large, is originally the double of a dead man.'

It will be seen that the fetishism of Comte and that of Herbert Spencer are mutually exclusive. It is, therefore, not surprising to find that, while the former makes it the primary stage of all religion, the latter regards it as a more recent development. Herbert Spencer's attempt to bring Nature-worship within the scope of his ghost-theory of the origin of religion is a veritable *tour de force* of sophistical ratiocination. Goblet d'Alviella, who calls Nature-worship 'primary fetishism,' is nearer the truth when he says, in his *Hibbert Lectures* (p. 82):

'Man, having been led by different routes to personify the souls of the dead on the one hand, and natural objects and phenomena on the other, subsequently attributed to both alike the character of mysterious superhuman beings. Let us add that this must have taken place everywhere, for there is not a people on earth in which we do not come upon these two forms of belief side by side and intermingled.'

¹ Lippert's definition of fetishism as 'a belief in the souls of the departed coming to dwell in any thing that is tangible or visible in heaven or earth' (*Die Religionen der europäischen Culturvölker*, Berlin, 1881), seems little more than an echo of Herbert Spencer's.

the individuals; nothing else is necessary to their existence. The second substances are species and genera, which in order to be (in action) must have individuals. Individuals, in this sense, are therefore anterior in substantiality, and have more right to the name of substance than have species. But, from another point of view, universals, as being fixed, permanent, subsisting, have more right to the name substance than perishable individuals.' 'Universals,' Fārābi says again, 'do not exist in action; they exist only by individuals, and their existence is then accidental—which does not mean that universals are accidents, but that their existence in action can take place only by accident.'

Munk, in his art. on Fārābi in the *Dictionnaire des sciences philosophiques*, says that the philosopher Ibn Tufail tried to accuse Fārābi of denying the immortality of the soul. But this accusation lacks support. Fārābi's doctrine on this point is the same as that of the philosophic school: the soul, on accomplishing the end of its destiny, must enter into communication with the intellect at work (the philosophical form of the doctrine); or it returns to God (the mystic form). But the fact that the soul is destined to become united with God does not necessitate, according to Fārābi, the annihilation of its personality; nor does it follow, from the fact that the human intellect must receive illumination from the world of Ideas, that the human person must lose all idea of particular things. Fārābi's conception of happiness and the other world is similar to that found in the mystic part of Avicenna's works.

There is a curious passage in which Fārābi speaks of bliss in the other world; it is in *The Ideal City*, the work in which he explains that the end of government on earth ought to be to make souls happy in the other world. The souls of the inhabitants of the city assemble, generation after generation, and their happiness increases as they become more numerous:

'The joy of those long dead increases at the arrival of the newly dead, for each soul then comprehends its essence and the essence of the other souls similar to itself; thus the intensity of its feeling grows—just as the skill of the scribe grows with the number of times he practises writing. The addition of souls to souls corresponds, as regards the progress of each soul's happiness, to the scribe's repetition of his work, by means of which he progresses in facility and skill.'

This passage assumes that each soul is endowed with individual feeling and perception in the other world.

LITERATURE.—M. Horten, 'Das Buch der Ringsteine Fārābis († 950) mit dem Kommentar des Emir Ismail el-Hoseini el-Fārābi (um 1485) übersetzt und erläutert', vol. v. pt. iii. of *Beiträge zur Gesch. des Philos. des Mittelalters*, Münster, 1906, with bibliography on pp. xvii.-xxviii of the Introduction (Fārābi's commentary was published in the East, A.H. 1291); M. Steinschneider, 'Al-Fārābi: des arab. Philosophen Leben und Schriften', in *Mémo. de l' Acad. impér. des sciences de St. Pétersbourg*, vol. xiii. no. 4, St. Petersburg, 1869; F. Dieterici, *Alfārābī's philos. Abhandlungen*, Leyden, 1891 (the Arab. text of nine short treatises), also *Alfārābī's Abhandlung der Musterstaat*, Leyden, 1895 (Arab. text); P. Brönnle, *Die Staatslehre*, Leyden, 1904; T. J. de Boer, *Hist. of Philos. in Islam*, London, 1903 (see Index); Carré de Vaux, *Avicenne*, Paris, 1900, pp. 91-116.

BON CARRE DE VAUX.

FASTING (Introductory and non-Christian).—**1. Purposes and origin.**—The purposes of fasting as a religious, magical, or social custom are various. It may be an act of penitence or of propitiation; a preparatory rite before some act of sacramental eating or an initiation; a mourning ceremony; one of a series of purificatory rites; a means of inducing dreams and visions; a method of adding force to magical rites. Its origin has been sought in some of these, and it is not improbable that, as a rite, it may have originated differently in different quarters. But behind all there was first man's frequent periods of enforced fasting through scarcity of or difficulty in obtaining food. His experience of this, as well as of its results, whether on body or on mind, would come in course of time to be used as suggesting the value of voluntary fasting.

Thus, when men wished to obtain vivid dreams, the recollection of the fact that enforced abstinence from food was con-

nected with such dream experiences would suggest recourse to fasting in the hope of obtaining them. Again, when men began to believe that any painful state would be pleasing to, or would propitiate, higher powers, the unpleasant experience of enforced fasting would also point to it as a satisfactory form of suffering. Once more, as a rite of mourning, fasting might originate both from man's incapacity for eating food when seriously distressed—this then tending to become a conventional sign of mourning—and from a real desire to suffer pain on occasions of bereavement. The custom of avoiding certain foods, sometimes because these are regarded as harmful, on certain occasions might readily be extended into a disciplinary practice; or men might resort to extensive and prolonged fasting by way of showing their powers and gaining repute, e.g., among the Algonquin Indians 'to be able to fast long is an enviable distinction' (Tylor, *PG* ii. 411). Finally, as suggested in another article, abstinence might be resorted to in order to lessen the inroads upon the food supply, and this might then come to be regarded as a magical way of increasing the latter, the fasting being now more strictly observed (see *Australians*, § 6). In the lower stages of culture all these various origins and methods may be taken for granted, but it is mainly at higher stages that fasting becomes a strictly ascetic practice of self-mortification and discipline or of propitiation.

Fasting may be complete or partial, and in either case for a longer or shorter period. Sometimes, generally upon magical grounds, though often upon grounds of health, only certain foods are abstained from on particular occasions, but these foods occasionally cover many which are liked by or necessary to the savage at other times. Again, in many instances certain foods are forbidden or tabu to women, or to youths and children; but, while this may be invested with some supernatural sanction, it is probably due to selfish causes.

Among the Ba-Yaka, almost every form of flesh as well as fish is tabu to women, and any breach of the tabu would be visited by supernatural punishment (*JAI* xxvi. [1006] 41, 51). Among the Wagogo of E. Africa, certain parts of meat—liver, kidneys, heart, etc.—are prohibited in childhood (Cole, *JAI* xxii. [1902] 317). In New Guinea, young people may not eat certain foods, under pain of certain undesirable things happening to them (Seligmann, *Melanessians of Brit. N.G.*, Cambridge, 1910, pp. 139, 352, 580).

Generally speaking, this is true among most savage tribes with respect to women and to youths before initiation; and, though it does not necessarily amount to fasting, it points to abstinence from certain desirable foods, this abstinence being generally enforced by tribal customary law or by the power of fear. Thus, fasting or abstinence, more or less complete, may be regarded as a well-nigh universal practice among lower races at certain times. To this there are exceptions; thus Beardmore asserts of the natives of Mowat, New Guinea, that they never fast (*JAI* xix. [1889-90] 462), but these exceptions are very occasional. The attitude of higher races and religions to fasting will be considered later.

Probably no single cause can be alleged as the origin of the practice of fasting.

W. R. Smith explains it as 'primarily nothing more than a preparation for the sacramental eating of holy flesh' (*Rel. Sem.* 2, 1894, p. 434); Taylor, as a 'means of producing ecstasy and other morbid exaltation for religious ends' (*PG* ii. 410; cf. Wundt, *Völkerpsychol.*, Leipzig, 1904, ii. 3, 153). Herbert Spencer suggests that the sacrifice of food to the dead causes a lack of food and so produces hunger, and that fasting arises as a necessary result of such sacrifice (*Principles of Sociology*, 1876, i. 285).

The complex nature of its origin is amply vindicated when the various occasions of fasting, among both savage and higher races, are considered. But in no case should it be thought that fasting as a strictly penitential discipline is of early occurrence. That belongs to a later stage of thought, and it is by no means accepted among all higher religions.

2. Fasting or abstinence at certain stages of life.—As a result of the idea that food has a direct influence upon existence, each kind having its own peculiar effect, it is a wide-spread practice for the mother, and sometimes also the father (who is also in a magico-sympathetic relation with his unborn offspring), to abstain from certain foods before or after the birth of a child. This aspect of

fasting is a purely magical one, and was probably not of early or immediate occurrence in the history of mankind. Still, it has been so common that it is of importance in any discussion of the principle of fasting. It helps to show how, for certain definite purposes, man is willing to renounce foods which are pleasant and agreeable to him at all ordinary times, in order that he may prevent certain contingent results following upon his indulgence in them.

Among the Melanesians, this method of abstinence is of general occurrence. Thus, among the Koits of New Guinea, a woman during pregnancy must not eat handicoot, echidna, certain fish, and iguanas; and the husband must observe the same food tabus. Among the southern Massim, the mother is restricted for about a month after a birth to a mixture of boiled taro and the fruit of the *okiokt*; while the father has also to abstain from many favourite foods. In other districts, similar tabus hold good, and 'every mother observes certain complicated customs of fasting after the birth of each child, especially after the birth of the first-born' (Seligmann, 84, 86, 487, 580 f.). In New Britain, 'no pregnant woman can eat anything which is *tabanot*, i.e. which is complete'—shark, arum, etc.—or again, cuttle-fish, which is said to walk backward, lest the child should become a coward (Brwn, *Melanesians and Polynesians*, 1910, p. 33). Similarly, Codrington says of other islanders that both father and mother refrain from certain foods before and after a birth (*Melanesians*, Oxford, 1891, p. 228). Pregnant women among the Andaman Islanders must abstain from pork, turtle, honey, iguana, and *paradoxurus*; while the husband abstains from the two last (Man, *JAI* xii. [1883] 354). Among the Arunta, as among most Australian tribes, a numerous list of forbidden foods applied to the expectant mother, fewer to the husband, the reasons alleged being those of danger to the unborn child, or occasionally to the parents (Spencer-Gillen, 614). The husband and wife among the Coroadas of S. America must refrain from all flesh foods before a birth (Spix-Martius, *Travels in Brazil*, 1824, ii. 247). The father, among the Xingu and other Indian tribes, must avoid fish flesh, and fruit; and among the Bororó both parents eat nothing for two days after the birth, while among the Paressi the father may taste only water and *beiju* for five days (von den Steinen, *Unter den Naturvölkern Zentral-Brasiliens*, Berlin, 1894, pp. 334 ff., 434, 503). The Carib father must fast for 40 days after a birth, and at the end of that time has to undergo other austerities (Tylor, *Early Hist. of Mankind*, 1865, p. 294). Among the Baganda, there were many food restrictions for the expectant mother, transgression of which resulted, according to popular belief, in injury to the child (Roscoe, *The Baganda*, 1911, pp. 49, 101). As a final example we may take the tribes of Assam, among whom one of the many food *gennas*, or tabus, is that a woman is denied many articles of food lest she should hurt her unborn child (Hodson, *JAI* xxxvi. [1906] 97).

Similar restrictions are generally observed by savage girls at the time of the first menstrual period. Thus, among the tribes of British Columbia, a girl must fast for four days; and also throughout the whole lengthy period of her seclusion she must abstain from fresh meat, because this would harm her, or because the animals which furnish it might take offence (Hill Tout, *JAI* xxxv. [1905] 136). Among the southern Massim, girls were secluded at this period and had to abstain from all flesh food (Seligmann, 498). For fasting before marriage, see AUSTERITIES, vol. ii. p. 230^b. The same custom was ordained in ancient China in the *Li Ki*, along with various purifications (*SBE* xxvii. [1885] 78). Food-tabus are also observed during sickness, as among the Wagogo of E. Africa, with whom the medicine-man forbade certain foods (Cole, *JAI* xxxii. [1902] 317), and among the Ten'a of Alaska, where, after a cure, certain forms of abstinence—from hot food and drink, or from certain kinds of food—were imposed temporarily or for life (Jetté, *JRAI* xxxvii. [1907] 172).

In many cases, tabus are placed upon certain foods for a shorter or longer time, generally for practical purposes, the tabu having really the intention of a 'close season.' This may be done by the chief, or by some society, or by general consent (see Brown, 126; Seligmann, 299). But sometimes a religious sanction is given to this tabu, as among the Andaman Islanders, who abstain from certain fruits, edible roots, etc., at certain seasons, because the god Puluga then requires them, and would send a deluge if the tabu were broken (Man, *JAI* xii. 154, 353). These prohibitions correspond to the

magical food-tabus which are observed by various peoples, to prevent the qualities of the animal eaten from entering into the eater.

3. Fasting as an act of mourning.—The origin of this rite has been explained on various grounds—as propitiatory of the ghost, as a practice contrary to ordinary actions and so resembling the actions of the land of ghosts which differ from those of this earth (see *ARW* xii. [1909]), as a prevention of the ghost of the dead man from entering the body with food (Frazer, *JAI* xv. [1886] 92), and as a conventional practice arising out of the actual starvation consequent upon the destruction or sacrifice of food-stuffs at a death (H. Spencer, i. 285). Westermarck suggests that the origin may be found in the fear of swallowing food polluted with the contagion of death—the custom of not preparing or eating food in a house where there is a dead body pointing to this (*FL* xviii. [1907] 403). But, while these or other reasons have doubtless assisted the growth of the custom, it is not unlikely that actual grief, making mourners indifferent to the pangs of hunger, may have given rise to fasting as a conventional sign of mourning, other reasons being later assigned to it. The time during which the fast endures varies considerably, and in some places the fast is absolute, while elsewhere only certain foods are abstained from.

In the Andaman Islands, mourners abstain from pork, turtle, and luxuries (Man, 142). Among the tribes of New Guinea, varinins foods are abstained from, and in some instances a man voluntarily gives up a favourite food for a time. Among the southern Massim, the widow may not eat the kinds of food eaten by her husband in his last illness until after the funeral feasts—with the result that she is often reduced to a state of inanition (Seligmann, 617, and *passim*). In Fiji, fasting is observed during the day from ten to twenty days (Williams, *Fiji*, 1870, i. 169); and, in Aurora, many foods are abstained from, and what is eaten is usually what grows wild in the hueh (Codrington, 281), just as in the Solomon Islands the mourners live on coconuts and a few bananas (*JAI* xvii. [1887-8] 96). In Samoa, mourners fasted entirely during the day (Turner, *Nineteen Years in Polynesia*, 1861, p. 228; Samoa, 1884, p. 145; Brown, 54). Many African tribes also fast at a death. Among the Yoruba, widows and daughters are shut up and must refuse all food for at least 24 hours (Ellis, *Yoruba-speaking Peoples*, 1894, p. 156). Tribes on the Gold Coast fast with great severity, and for a long period after a death (Waitz, *Anthrop.*, Leipzig, 1872, ii. 194). Among South African tribes, fasting is observed after the death of a relative or of a chief, in the latter case by the whole tribe for a day or longer (Macdonald, *JAI* xix. [1889-90] 280). The American Indian tribes varied in the extent of their fasting as a mourning custom, but the practice was general among them. Thus, in British Columbia, the Stlathlum (Lillooet) spent four days after the funeral feast in fasting, lamentations, and ceremonial ablutions (Hill Tout, *JAI* xxxv. [1905] 138). In China, fasting was more rigorous in proportion to the nearness of the relationship, and the foods refrained from were mainly those offered in sacrifice to the dead. The *Li Ki* ordere the custom and shows many examples of extreme devotion of this kind. The present ritual prescribes blows with a bamboo for any participation in festive meals during the period of mourning (de Groot, *Rel. of Chinese*, New York, 1910, p. 70, *Rel. System*, Leyden, ii. [1894] 474 ff., 446 ff.). The worship of ancestors was also preceded by fasting and vigil for seven days according to the prescription of the sacred books (*Li Ki* [*SBE* xxvii. 87, xxviii. 222]; *Shi King* [ib. iii. 800, 804]). In Korea, no food is eaten for one day by the family, and for three days by sons and grandsons (Rose, *Hist. of Corea*, Paisley, 1879, p. 322). While fasting was uncommon in ancient Persia, a fast of three nights after a death is ordered in *Shayast la-Shayast* (xii. 5), and, according to the *Sad Dar Bundahishn*, no fresh meat is to be cooked or eaten (*SBE* v. [1880] 341). In ancient Japan, a vegetable diet of the sparsest kind was partaken of by mourners, children observing this for 50 days on the death of a parent (*JAI* xii. 225). In ancient Egypt, fasting was observed by his subjects at the death of a king, no meat, wheaten bread, wine, or any luxury being allowed, nor bathe, anointing, or soft beds (Wilkinson, iii. 443). Among the Greeks, the custom was also observed, and Lucian describes the efforts of relatives to induce parents to take food after their two or three days' fast (*de Luctu*, 24). Fasting for the dead was practised by the Hebrews. The men of Jeshesh-Gilead fasted for Saul seven days (1 S 31¹³, 1 Ch 10¹²); David and his friends fasted until evening on hearing of the death of Saul and Jonathan (2 S 1¹²), and he also fasted until sundown for Ahner (2 S 3³³). In 2 S 12²¹ the astonishment of the courtiers that David should fast before, not after, his child's death shows that the custom was a general one.

It should be noticed that as a wide-spread custom a funeral feast follows or, less usually, precedes the fasting at a death (see FEASTING).

In connexion with fasting after a death, it is interesting to notice—as showing that a fear of the contagion of death or of swallowing a revengeful ghost has influenced the practice—that in many instances those who have slain a man must fast, besides undergoing other rites of a purificatory order.

In New Guinea (southern Massim), the killer or captor of a man who was to be eaten would go at once to his house and remain there for a month, living on roast taro and hot coco-nut milk; he did not join in the cannibal feast because he was afraid of the ‘blood’ of the dead man. Among the Melanesian tribes, the warriors are secluded and must eat but little. Among the Roro-speaking tribes, homicides during their purification must eat little and must not handle their food (Seligmann, 297, 338, 557; cf. also, for the Fijian practice, Thomson, *Fijians*, 1905, p. 98). In the Pelew Islands, young warriors after returning from a fight must eat only coco-nuts and syrup, other food being tabu (Kubary, *Die sozialen Einrichtungen der Pelauer*, Berlin, 1886, p. 131). Similar rules prevailed among many American Indian tribes. Thus, among the Pima, the slayer of an Apache had to fast for sixteen days and to live alone; and among the Natchez young warriors after taking their first scalp had to abstain during six months from all flesh food. If they broke the tabu, the soul of the slain man would kill them (*NR* i. 563; 9 *RBEW*, 1892, p. 475 f.; Charlevoix, *Hist. de la Nouvelle France*, Paris, 1744, vi. 186 f.). Similarly, among the Thompson River Indians, those who handled a dead body were secluded, and fasted until it was buried (Teit, *Mem. Amer. Mus. Nat. Hist.* i. [1900] 331).

4. Fasting as a rite of preparation.—As food may convey evil influences into the body, according to savage belief, and as fasting would, in any case, render the body void of impurities, it is often resorted to as a ritual preparation and as a purificatory act.

Thus, before slaying the eagle, a sacred bird, the professional eagle-killer among the Cherokee had to undergo a long vigil of prayer and fasting (Mooney, 19 *RBEW*, pt. i., 1900, p. 282). Among the Tlingits, with whom there exists a belief in reincarnation, after a death a girl fasted for eight days, ‘unless she were delicate, when half as many sufficed. In the former case she fasted steadily for four days, rested two days, and then fasted for the remaining four,’ as a preparation for the spirit incarnating itself through her (Swanton, 26 *RBEW*, 1905, p. 429). For similar reasons the Egyptian fasted and performed ablutions before entering a temple (Wiedemann, *Rel. of Ancient Eg.*, 1897, p. 208); and, for the purpose of purity, fasting was resorted to before sacrifice in the cult of Isis (Herod. ii. 40), just as the sorcerer among the Lapps prepares himself by fasting for the offering of a sacrifice (G. von Düben, *Om Lappland och Lappland*, Stockholm, 1873, p. 256). Hence, before eating new food, the firstfruits of the harvest, etc., fasting is commonly practised, the food possessing a kind of sacramental virtue. Before the Yam feast in New Guinea the chief was kept without food for several days (Brown, 413). Among the Cherokee, at the dance at which the new corn was eaten, only those could eat who had prepared for it by fasting, prayer, and purification (Mooney, 242 ff.); and among the Greeks, at the festival of the firstfruits, those who had not violated the law of marriage or that of the firstfruit offerings during the year were summoned to enter the holy square and observe a strict fast for two nights and a day, purging themselves also with a bitter decoction (Frazer, *GB* 2 ii. 330). Similarly among the Natchez, at the festival of new fire—a harvest-festival—the people fasted for three days and took an emetic, after which the festival began (Chateaubriand, *Voyage en Amérique*, Paris, 1867, p. 1301). Thus, before receiving food which is to all intents and purposes sacred, the body must be purified—this being also seen in the use of emetics in connexion with fasting, found among the Massai (Thomson, *Through Massai Land* 2, 1887, p. 430). Among the Baganda the person who drank milk fasted for several hours before eating certain foods tabooed in connexion with it, and vice versa (Roscoe, 418). The Mexicana, before eating the sacrament of Huitzilopochtli, ate no food for a day, just as modern Jews fast from 10 a.m. before eating the Passover. Among the southern Massim, before the Walaga Feast, certain men of the community who are set apart as ‘holy’ must fast from boiled food, mango fruit, etc., and a number of women are also subject to the same tabu (Seligmann, 590).

In these cases there is clearly seen the aspect of fasting as ‘a preparation for the sacramental eating of holy flesh,’ whether we regard this as its origin, as does W. R. Smith (p. 434), or not. Another excellent example of this is found in the Greek Eleusinia. According to the myth, Demeter had been persuaded by Baubo to take food after her nine days’ fast. This fast was imitated by the *mystae* at Eleusis, and it was succeeded by the eating and drinking of sacramental food—sacred cakes of sesame and the *cyceon*. Clement of Alexandria has preserved the formula spoken by the initiated—‘I have fasted, I have drunk the *cyceon*’

(*Protrep.* ii. 18). So also in the Mithraic ritual the sacramental repast was preceded by many severe trials, which included prolonged abstinence and other austerities. And generally in the Mithraic religion ‘abstinence from certain foods and absolute continence were regarded as praiseworthy’ (Cumont, *Mysteries of Mithra*, Chicago, 1903, pp. 141, 160). In other instances fasting is a preparation for festival rejoicing. The third day of the Thesmophoria, called *vñorela*, was observed by fasting and mourning. ‘At Athens the women fast, seated on the ground’ (Plut. *de Is. et Osir.* 89). This also was explained as an imitation of Demeter’s mourning. In the Roman cult of Ceres, the ritual of which was very largely Greek, there was introduced in 191 B.C. a fast, the *Jejunium Cereris*, which corresponds to the Attic *vñorela*. Similarly in the ritual of the *Mater Magna*, the 24th of March, *Dies Sanguinis*, was a day of fasting and mourning, recalling the grief of the Mother for Attis, and was succeeded next day by the *Hilaria*, a great day of festival rejoicing. The *taurobolium* sometimes took place on the *Dies Sanguinis*. Though these fastings are connected with mythic events, they are in origin preparatory, purificatory acts for festival rejoicing. We may compare with them the three days’ fast which preceded the great Peruvian festival of Raymi, at the summer solstice (Prescott, *Hist. of Conquest of Peru*, 1890, p. 50).

5. Fasting at initiation.—This, along with the whole complex ritual of initiation to manhood and its privileges, may also be regarded as a preparation for the latter and for the reception either of foods hitherto tabooed to the boy or of knowledge until now withheld from him.

Among the tribes of N.S. Wales, boys at the *bora* ceremonies are kept for two days without food, and receive only a little water (Palmer, *JAI* xiii. [1884] 296). The list of foods forbidden to the novices until initiation is complete in a very large one in many of the Australian tribes (Howitt, *ib.* 455, xiv. [1886] 318; Spencer-Gillen, p. 612 f.). In these instances the object of the restrictions appears to be that ‘of confining the best food to the older men and at the same time inculcating upon the youths the habit of strict obedience.’ Such food restrictions are also found in the Andaman Islands, where, as a test of self-denial, until the tabus are removed at initiation (or, in the case of girls, at marriage), young people must not touch certain favourite articles of food for months or years—turkey, pork, fish, honey, etc. (Man, 94, 129). In the Banks Island, at initiation to the secret societies or clubs, a period of fasting has to be undergone. In the New Hebrides the novices at initiation are kept in an enclosed place and given very little food or water, sometimes for 30 days. Great suffering is often involved (Codrington, 80, 87, 93, 107). Among the western tribes of Torres Straits, lada had to abstain from all animal food at the period of initiation (Haddon, *JAI* xix. 309). In New Guinea similar customs are found. Among the Roro-speaking tribes many foods are forbidden to boys at puberty while they are making their ceremonial drums in the forest. Fasting for a day at the end of the seclusion period was usual among some of these tribes. Among the southern Massim, many foods are forbidden to the novices, the abstinence being of a ceremonial character (Seligmann, 268, 261, 496 f.).

Corresponding to these initiatory forms of abstinence are the prolonged fastings and other austerities which the American Indian youth undergoes in seclusion at puberty, in order that by means of a vision he may see the guardian spirit which will be his for the remainder of his life. Here also fasting is a preparatory act, and is generally combined with the purificatory use of strong emetics, and of ablutions, although there is a physiological connexion between the fasting and the visions which are induced in the brain of the youth weakened by hunger and worked up to a pitch of excitement. This connexion has probably been discovered for himself by the savage. This form of fasting is found among all the American Indian tribes, whether of higher or of lower culture, and, in many of the instances recorded, the discipline, whether self-imposed or not, is of a most rigorous kind. A few examples will show this. Boys among the Musquakie Indians undergo a nine years’ training, which becomes steadily more severe. ‘The fasts that at first were deprivation from one meal lengthen, till they

stretch over days and nights of abstinence from both food and water.' Finally comes the nine days' fast, during which the lad wanders in the woods, and has feverish dreams, in one of which he learns what his 'medicine' is to be (Owen, *Folk-lore of the Musquakie Indians*, 1904, p. 67 f.). Charlevoix (vi. 67 f.) describes the privations of the young tribesmen among the Algonquins and others: 'They begin by blackening the boy's face, then they cause him to fast for eight days without giving him anything to eat.' This induces dreams which are carefully inquired into. 'Nevertheless the fast often ends before the proper time, as few lads can keep it up so long.' Jones, the Ojibwa Indian, describes his own experience of fasting: 'I will remember, in my early days when I used to blacken my face and fast, in order to obtain the favour of some familiar god, that one day, being thirsty, I took a sip of water. The moment I had done so I remembered I was fasting. The thoughtless act filled me with sorrow, and I wept the greater part of the night.' He never was favoured with a vision, and hence never obtained a *mantou* (*Hist. of the Ojibway Indians*, 1861, p. 87 ff.). The fasting, sometimes for a fortnight, would ordinarily kill a man, but the natives believed that he is kept alive by the *tamanous* or *mantou* (Bells, *18 RSI*, pt. i. 1889, p. 674). For many other instances, see the works of Lafitau, Bancroft, Schoolcraft, etc., and those cited by Frazer, *Totemism and Exogamy*, 1910, iii. 370 ff.; also art. COMMUNION WITH DEITY (American), § 3.

In certain mystery cults of the ancient world, fasting was one of the conditions of initiation. Apuleius describes the thrice-repeated ten days' abstinence from luxurious food, the avoidance of the flesh of animals and of wine—'reverential abstinence'—which the candidates had to observe before being fully initiated into the mysteries of Isis (*Metam.* xi. 23, 28, 30). See also § 4 above.

Similar fastings, with the use of strong emetics, narcotics, flagellations, etc., are undergone in many regions by those who wish to become medicine-men. Here too the act is preparatory to the reception of higher knowledge, but it also tends to induce dreams, which are regarded as a necessary part of the medicine-man's means of obtaining revelations.

The Eskimo youth who wished to become an *angekok* must retire and fast for some time until he obtains visions, in which the spirits are supposed to visit him (Oranz, *Hist. of Greenland*, 1820, i. 210). Among the Lapps, those who wished to be wizards had to fast strictly (Klemm, *Culturgesch.*, Leipzig, 1843-52, iii. 85). In Brazil, the youth who desires to be a *pajé* dwells alone and fasts over a period of two years, after which he is admitted as a *pajé* (Martius, *Von dem Rechtszustande unter d. ur. Bras.*, Munich, 1832, p. 30). Among the Abipones, the postulant for the position of *keebil* had to sit on a tree overhanging a lake for some days, fasting, until he began to see into futurity (Dobrizhoffer, *Abipones*, 1822, ii. 68). Similar methods obtained among the N. American tribes for becoming a medicine-man. These included very severe and prolonged fastings, followed by vivid dreams. So also, among the Zulus, diviners become qualified for their work and for intercourse with spirits by a severe discipline which extends over a protracted period and includes very rigorous fasting. Thus the youth becomes 'a house of dreams' (Callaway, *Rel. System of the Amazulu*, 1884, p. 387).

This connexion between fasting and other disciplinary methods, and dreams, visions, or revelations, is well established everywhere. Hence also, in order to induce such dreams or to receive communications from supernatural or higher powers, fasting has been very commonly resorted to by both among savages and among more advanced peoples, as well as in higher forms of religion. Among the American Indians, with whom fasting as a preparation for the acquiring of a guardian spirit and for becoming a medicine-man occupied so important a place, it is very commonly resorted to as an ordinary means of acquiring hidden knowledge or messages from the spirits in dreams. The hunter fasts until he dreams whether his hunt will be successful or not; the husband fasts until he dreams whether his hopes of becoming a parent will or will not be gratified. The greater the power of fasting, and the more vivid and numerous the consequent dreams, the more was the seer held in reverence and the greater power did he acquire. Even the Great Spirit might appear as a handsome youth to him who had undergone almost superhuman fasts—a vision believed to be of peculiar efficacy. And as a preparation for the state of ecstasy in which the spirits speak through the medicine-man, he fasts much and often and undergoes other austereities (see Schoolcraft, *Indian Tribes*, Philadelphia, 1852,

passim; *Relation des Jésuites*, 1672, p. 38; Matthews, *Ethnog. and Philol. of Hidatsa Ind.*, Washington, 1877, p. 51; Warren, *Hist. of the Ojibway Nation*, St. Paul, Minn. 1885, p. 64; Dunn, *Hist. of the Oregon Territory*, 1844, p. 253 ff.).

The Zulu diviners also make use of fastings lasting over several days, in order to have visions. For, as their proverb runs, 'The continually stuffed body cannot see secret things,' which agrees with Galen's saying that dreams produced by fasting are clearer than others (Callaway, 387; Grout, *Zulu-land*, 1864, p. 158). The Santal priest also fasts for several days; the result is a wild ecstatic state in which he utters oracles by the power of the god possessing him (H. Spencer, i. 257). The Chinese custom of fasting before a sacrifice to the ancestral spirits may have had the intention of causing communion with them through visions, as the person had at the same time to fill his mind with thoughts of them (SBE iii. 304, xxviii. 292). In one of the texts of Taoism a mechanic is described as fasting in order to become of concentrated mind, and after several days he has forgotten all about himself; in other words, he is now fit for Divine revelations (SBE xl. [1891] 209). Such fastings were not unknown in the mystic aspects of Greek religion. At the grotto of Acharaca, the vapours of which had a medical virtue, and which was therefore the seat of an oracle, the sick remained several days without food, and the fast was used to aid visions in this place of inspiration (Strabo, xiv. p. 650). Those who consulted the oracle of Amphiaraus abstained from wine for three days and from food on the day of sleeping in the temple (Philostr. *Vita Apol. Pytan*, i. 37). The Pythia, in addition to chewing laurel, drinking the sacred water, and inhaling the vapours of the chasm, fasted as a preparation for her inspiration.

This purpose of fasting was also recognized by the Hebrews, to judge by certain references to it in connexion with revelations, or visions, or communications from God. For these there was preparation by fasting as well as by other methods. Thus, while Moses was with Jahweh on the Mount and received the Law, he fasted forty days and forty nights (Ex 34²⁸, cf. Dt 9⁹). Daniel, also, before his communion with God and the visions which he experiences, fasts, in one case eating 'no pleasant bread,' flesh, or wine for three months (Dn 9³ 10², 3). It is also noticeable that Elijah's revelation on Mt. Horeb comes after he has gone in the strength of the food provided by the angel forty days and forty nights (1 K 19^{8ff.}). Later Jewish writers define a necromancer as one who fasts and lodges among tombs in order that the evil spirit may come upon him (H. Spencer, i. 261). This purpose of fasting also passed over to Christian custom (see FASTING [Christian], and cf. Tertullian's opinion that fasting gives rise to dreams [*de Anima*, 38], and Chrysostom's saying that it makes the soul brighter and provides it with wings to mount and soar [*in cap. z. Gen.*, hom. 10]).

6. Fasting in magical ritual.—Here also the power of fasting as a preparation for sacred or ritual actions may be seen. The man who fasts makes his magical act more likely to succeed by his being in a purer state of body for it.

In Banks Island, fasting adds power to the charms used for causing the death of an enemy, and so long would a man fast that, when the day arrived on which he was to use the charm, he was too weak to walk (Codrington, 205 f.). Among the Roro-speaking tribes of New Guinea, a sorcerer who wished to obtain a magical snake-stone fasts for two weeks, eating merely a few roasted bananas. Then he dreams of the locality of the snake and sets off in pursuit. Before a hunt, the hunt is ritually imitated, and this is itself preceded by abstinence from many customary foods (Seligmann, 282, 292). Among the Motumotu tribe, those who remain at home must abstain from eating certain foods, else the expedition might fail (Chalmers, *JAI* xvii. [1898] 333). Maori sorcerers, using magic with a victim's hair to cause his death, remained fasting for three days. During war all those at home had to fast strictly while the warriors were in the field, the magical effects acting through the sympathetic connexion of the two. Before setting out on an expedition no food was cooked on the previous day until the priest had gone through his divinatory rites (*Old New Zealand*, by a Pakeha Maori, 1884, p. 114; Tregear, *JAI* xix. 108). In Java, the rain-doctor observes a fast as part of the ritual for the prevention of rain (Batten, *Glimpses of the E. Archip.*, Singapore, 1894, p. 68f.). Among the Santals, on the other hand, those who visit a sacred hill to beseech the god for rain must go there fasting (Dalton, *TES*, new series, vi. [1868] 35). Among the Natchez, also, wizards fasted and daecoced, with pipes of water in their mouths, when rain was wanted (*Lettres édifiantes et curieuses*, Paris, 1780-87, vii. 29 f.). Similarly the body of rain-priests among the Zunis have the special duty of fasting and praying for rain (Stevenson, 29 *RBEW*

1904, *passim*). The Haida Indian fasts in order to obtain a fair wind; indeed, of these and other tribes it is true that, 'whether a man were a shaman or not, he could increase his physical power, or obtain property, success in hunting, fishing, war, etc., by rigid abstinence from food and drink, by remaining away from his wife, bathing in the sea, taking sweat-baths, etc. He would drink warmed salt water often, and take fresh water afterwards, when all the contents of his stomach were ejected, leaving him so much the "cleaner"' (Swanton, *Contrib. to the Ethnol. of the Haidas*, 1905, p. 40). In Alaska the wife must remain at home fasting, while her husband is out fishing, in order that he may have a good catch (Holmberg, *Acta Soc. Scientiarum Fenniae*, iv. [1856] 392). Among the ancient Celts, magical herbs were gathered with a due ritual and after fasting (Pliny, *HN* xxiv. 11). For the Celtic custom of 'fasting against' a person, see *ERE* ii. 231^a.

7. Fasting as an act of penitence.—While some of the methods of fasting discussed above may have had a penitential aspect, especially those connected with initiation to mysteries, they were not penitential in origin. Rather does fasting as an act of penitence form a development from them. The person who fasts suffers inconvenience or pain, and he may well have come to think that by so suffering he would humiliate himself before higher powers whom he believed to be angry with him, and would thus gain their pity. At the same time, his suffering was a self-inflicted punishment for sin, which might have the effect of warding off other or further punishments inflicted *ab extra*. As a penitential act, fasting is invariably combined with prayer. The relation between fasting as a penitential act and fasting as a more or less magical method of forcing the hand of the gods is perhaps to be seen at lower levels of culture.

The Tsimshians think they can force the deity to perform their wishes by strict fasting. Hence they lie in bed for seven days without food, observing also continence (Boas, in Frazer, *Totemism*, iii. 317). When the Indians of Colombia wished to obtain the help of their divinities, they fasted and observed continence for several days (Ternaux-Compans, *Essai sur l'anc. Cundinamarca*, Paris, 1842, p. 44 f.). Here there is no penitence, but it is easy to see how such fastings might become penitential if it were the forgiveness of the deity which was sought. Among the ancient Mexicans, fasting as a penitential act existed, and was intended to assist in purifying the conscience. These fasts varied much in extent,—from one day to several years,—and they were observed either by individuals or by the whole nation on particular occasions, and were usually imposed by the priests after due confession of sins or for specific offences. The high priest fasted and prayed, practising also severe austerities in seclusion, for months at a time, on occasions of public calamity (Clavigero, *Hist. of Mexico*, 1780, i. 397 ff.; Torquemada, *Monarchia Indiana*, Madrid, 1723, ii. 212 f.).

In Egypt, fasting as a method of expiation for sin, either occasional or at fixed times, was recognized. All luxuries had to be abstained from, as well as every form of gratification of the passions. It has been thought that fasting is alluded to in the 'negative confession' (Wilkinson, iii. 396). As many of the Babylonian penitential psalms show, fasting had become a regular ritual act of penance, accompanying these mournful expressions of wrongdoing. The penitent describes how he has neither eaten food nor drunk clear water. But there were also days of fasting appointed in periods of distress and calamity when the people gave themselves up to strenuous fasting and other acts of penitence (Zimmern, *Bab. Busspsalmen*, Leipzig, 1885, p. 34; Maspero, *Dawn of Civ.*, London, 1894, p. 682; Jastrow, *Rel. of Bab.*, Boston, 1898, pp. 320, 688). The latter practice is well exemplified by the Assyrian fasting described in the Book of Jonah, when the whole people (as well as the animals) were covered with sackcloth, wept and fasted, and prayed to God for forgiveness (3^{or}).

Among the Hebrews, fasting as a form of penitence was well known from comparatively early times. Originating as a means of exciting the Divine compassion, it came to have a more ethical colouring, and was the outward expression of a real inward penitence. At the same time there was a contrary tendency for the practice to be resorted to in a conventional manner whenever calamity threatened, and as a mere means of keeping it off—a view against which the prophets vainly protested. Individuals fasted on account of their sins or for some special object (1 K 21st, Ezr 10th). On various occasions a general fast was proclaimed as a recognition of sin—the occasion of any public calamity being a proof that the people had sinned (1 S 14²¹, 2 Ch 20³, 1 K 21st, Jer 36^b, Jl 1st). Or it may have been resorted to spontaneously (Jg 20²⁹, Neh 9¹). Fasting, if the accompaniment of a due penitential state of heart and the token of humility, was certainly approved by the prophets and regarded as agreeable to God, the reverse being abhorrent to Him and them (Jl 2¹, Is 58⁵⁻⁶, Zec 7⁵; cf. Jer 14¹²). Days of public fasting might take place on the occasion of any calamity, e.g. the lack of autumn rains; but fixed times of fasting are also found. Of these the most significant is that of the Day of Atonement (Lv 16^{24f.}), whether its origin is to be sought before or after the Exile. On the 10th day of the 7th month the people were to 'afflict their souls.' This may be the fast referred to in Neh 9¹ as taking place on the 24th day of the month. Four yearly fasts, in the 4th, 5th, 7th, and 10th months, are mentioned in Zec 8¹⁸ (cf. 7⁹). These had reference to events in the Chaldaean conquest of Jerusalem. Another fast-day of later origin was that of the 13th of Adar, supposed to commemorate the fast of Esther and her maidens and the fast of the people commanded by her (Est 4¹⁸). It immediately preceded the Feast of Purim, and may have been of Bab. origin (see Frazer, *GB* 2 iii. 176; Zimmern, *ZATW* xi. [1891] 157 ff.). Private fasting was also much multiplied during and after the Exile, strict Jews fasting on the 2nd and 5th days of each week in the year (cf. Lk 18¹²; *Didache*, 8; *Ta'anith*, 12a). These were also the days adopted for special public fastings. Such fasting was done as openly as possible,—a sign of its non-spiritual nature,—and this was rebuked by our Lord (Mt 6^{16ff.}). At such times it varied in intensity, according as food was taken at the end of 12 or of 24 hours, and according to the omission of various usual actions. Private persons no doubt added to these occasions of fasting, taking no wine or flesh or pleasant food for many days or even over a period of years, as a sign of mourning for sin or as a help to living chastely. This is reflected in the Apocryphal and other writings (Jth 8¹¹; *Test. xii. Patr.* [Reub. 1¹⁰, Sim. 3⁴, Jud. 15⁴, Issach. 7⁵, Jos. 3⁴ 9²]). Indeed, so characteristic did fasting as a Jewish custom become that Augustus boasted that he had fasted more earnestly than a Jew (Tac. *Hist.* v. 4).

In Muhammadanism, the principle of penitential fasting is recognized and highly commended by Muhammad himself. The Qur'an recommends fasting as a penance, for three days on a pilgrimage, and for seven on returning (ii. 193). The believer who kills another believer and cannot find the blood-money must fast for two months as a penance (iv. 94), and the oath-breaker who cannot as a penance feed ten poor men must fast for three days (v. 91). Fasting is often referred to as a good work, and it is one of the recognized duties of the Muslim. Hence there are many stated times of fasting, some of which are obligatory, and others may be regarded as works of supererogation undertaken by the devout. Chief amongst the former class is the fast of the 30 days of Ramadān, rigorous and

strictly observed, in which no water is allowed between dawn and sunset, and from which only the sick and infirm, travellers, idiots, and young children are exempt (ii. 180 ff.). Devout Muslims seclude themselves in the mosques, and those who observe this fast receive pardon of all past venial sins (*Mishkāt*, vii. 7. pt. 1). It is followed by a great festival of rejoicing, to which it may be regarded as in some sense preparatory. The 13th, 14th, and 15th days of each month are also generally observed as fasting days, also the day *Ashirā*, the 10th of the month Muḥarram, because Muḥammad said he hoped it would cover the sins of the coming year. Strict Muslims fast also on the Monday and Thursday of each week. While Muhammādanism is not an ascetic religion, the value of fasting as a discipline or a good work is clearly recognized, and it is said that 'the very smell of the mouth of a keeper of a fast is more agreeable to God than the smell of musk' (Hughes, *DP*, 125).

While the idea of the Rāmādān fast may have been derived from the Christian fast of Lent, it is perhaps more closely connected with the Harranian 30 days' fast, in which all food and drink were avoided between dawn and sunset. This fast was in honour of the moon, but the Harranians also observed a 7 days' fast for the sun, and a 9 days' fast in honour of 'the Lord of good luck,' in the former abstaining from fat and wine (Schwöbel, *Die Ssabier*, St. Petersburg, 1858, ii. 71 f., 226; Jacob, vi. *Jahresber. der geogr. Gesell. zu Greifswald*, i. [1893-8] 5 ff.).

8. Fasting as an ascetic practice.—Most of the examples of fasting already cited are non-ascetic, that is to say, for whatever purpose they are undergone, they occur in religions in which a dualism between body and soul—the former evil, the latter pure—is not recognized, although, in some of the religions referred to, this dualistic view came to prevail amongst individuals or sects. But, wherever asceticism, based on this view, is found, fasting is a more or less recognized ascetic practice, since by observing it the evil body is not pampered by excess in food or drink. Fasting as a penitential practice would easily pass over into an ascetic practice. It is true that, even where the strictly dualistic view does not prevail, fasting may be practised in order to combat the grosser desires of the body, or by way of preparing it for some sacred occasion. This view has already been found in considering fasting as a preparatory act, and in certain instances it very closely approaches strictly ascetic fasting. This is also true of cases where certain foods are avoided as too luxurious—a conception perhaps originally based upon earlier food-tabus.

Thus Plutarch says that the Egyptian priests (of Isis) committed no excess in eating or drinking, and that, while on the 1st day of the 9th month the people feasted on fish, the priests abstained from it, one reason being that it was 'an unnecessary and over-luxurious article of diet.' For a similar reason they abstained from garlic (*de Is. et Osir.* 5 ff.). Abstinence from luxurious food, flesh, and wine was necessary for him who was initiated into the mysteries of Isis (Apuleius, *Metam.* xi.). The Orphic prohibition of animal food was based on the fact that it was used in sacrifice to the dead, though it became an ascetic practice (on this aspect of abstinences generally, see Porphyry, *de Abst. ab Esu Animalium*).

In Greece, where the native religion was opposed to the idea of the acceptability to the gods of a maceration of the body, this dualistic view leading to a true asceticism is found in Orphism, and here, accordingly, fasting had its place (Diels, 'Ein orphischer Demeterhymnus,' in *Festschr. für Th. Gomperz*, Vienna, 1902, p. 6 f.). Pythagoras also recommended frugality in diet, and commended fasting. Those who went to the temples to pray for some days should not take food all that time—perhaps an example of preparation for Divine revelations rather than of ascetic fasting (Porphy. *Vita Pyth.* 34; Iamb. *Vita Pyth.* 27; Diog. Laert. viii. 19). The teaching as to abstinenace from all excessive bodily desires, gluttony, drunkenness, etc., is also continued by Plato (*Phædo*, 69-71).

Reference has already been made to the ab-

stinenace of the Egyptian priests. In the *Maxims of Any* (XIXth dynasty) the same principle is recognized—'Be not greedy to fill thy stomach, for one knows no reason why he should do so' (Petrie, *Rel. and Conscience in Anc. Eg.*, 1898, p. 113). This, however, is not ascetic fasting, but self-control, and generally abundance of good things was an other-world ideal, abnegation in this life not being thought of. Ascetic groups, however, arose in Egypt towards the 4th cent. B.C., perhaps under Indian influences, and at a still later date the Therapeutæ (q.v.) are found in large numbers in Egypt. They ate nothing before sunset, and many of them broke their fast once only in three days, or even in six days (Petrie, *Personal Rel. in Egypt*, 1909, pp. 61 f., 70).

Among the later Jews, while fasting was regarded as a meritorious rather than as an ascetic practice, individuals occasionally led strictly ascetic lives, eating as little food as possible. We reach a consistent ascetic view only among the Alexandrian Jews, who held that bodily desires hindered spirituality, and that only through strict asceticism could the soul be released from their power. Yet Philo did not teach that ascetic practices such as fasting had any value in themselves, though he would have his disciples avoid luxuriant excesses.

In Muhammādanism, asceticism was contrary to the Prophet's outlook, but it soon took hold in Islām, and abstinence from various kinds of food, as well as the strict observance of the fasts, was regarded as bringing a man nearer to God. This view was greatly developed in Sūfiism (see *ERE* ii. 101 f., 104).

While Buddhism is an ascetic religion and regards the body as evil, Buddha was opposed to excessive ascetic practices of any kind, mainly because excess was evil. Hence, though food was to be taken in moderation as a method of guarding the gateways of the senses, he never advised excessive fasting. One of the ten abstinences is that of eating at forbidden times. Monks must eat but one meal, at mid-day, and nothing after it; they must fast on the days of the new and full moon (a derivative from Brāhmaṇism), giving themselves also to public confession and hearing of the law. A fast with confession of sins four times a month is now more usual—the *Uposatha* days, which the laity are invited to observe. Köppen says that the Lamaists, on the 14th and 15th, the 29th and 30th days of the month, take nothing but farinaceous food and tea, but the devout refrain from all food until sunset (*Lamaische Hier.*, quoted in Waddell, *Budd. of Tibet*, 1895, p. 501). Another Tibetan ceremony, 'The Continued Fast' (*Nungnas*), lasts for 4 days, of which the first two are preparatory, with confession, prayer, and devout reading, continued till late at night. On the third day there is a strict fast, no one being allowed even to swallow his saliva. Prayer and confession of sins are made in complete silence, and the fast continues till sunrise on the fourth day (Schlagintweit, *Buddhism in Tibet*, 1881, p. 240). The anniversary of Buddha's death on the 15th day of the 4th month is preceded by a five days' abstinence in which even the laity abstain from flesh. This is an example of a preparatory fast, and another example is found in the fast of 24 hours by the priest who conducts the so-called 'Eucharist' of Lamaism (Waddell, 445, 507; cf. p. 501, and see also Monier-Williams, *Buddhism*, 1889, pp. 79, 82, 84, 335; Copleston, *Buddhism*², 1908, p. 127). The Mahāyāna Buddhists fast as a means of being re-born into higher grades (*SBE* xlvi. pt. 2 [1894] 192 f.).

9. Fasting discredited as a religious rite.—Examples of this, or rather of a mechanical and formal method of fasting, are familiar from the prophetic books (*Is* 58⁴, *Jer* 14¹², *Zec* 7⁵ etc.). It has

also been seen that Buddha taught moderation rather than excessive fasting. In the *Dhammapada* the fasts of the Brāhmans are discredited as against the moderate Buddhist discipline (*SBE* x. [1881] 21, note), and in another passage fasting and other ascetic practices are said to have no effect in purifying a mortal who has not overcome desire. Of themselves they cannot purify the passions (*SBE* x. 38). The ancient Parsi religion, although fasting occurred sporadically (cf. § 3), despised it. In the *Vendīdād* (iv. 48, *SBE* iv. [1880] 47) it is said that 'he who fills himself with meat is filled with the good spirit more than he who does not do so.' And the *Sād Dar* (83, *SBE* xxiv. [1885] 348) says :

'It is requisite to abstain from the keeping of fasts. For, in our religion, it is not proper that they should not eat every day or anything, because it would be a sin not to do so. With us the keeping of fast is this, that we keep fast from committing sin with our eyes and tongue and ears and hands and feet.' 'That which, in other religions, is fasting owing to not eating is, in our religion, fasting owing to not committing sin.'

While this expresses a valuable truth of spiritual religion, it is perhaps aimed at the excessive fasts of the Manichaeans. So, too, in one of the writings of the Taoist Kwang-tze, the question is asked :

'Can the fact that we have drunk no spirituous liquor and eaten none of the proscribed foods, be regarded as a fast?' and the reply runs: 'It is the fasting appropriate to sacrificing, but it is not the fasting of the mind,' explained as a purely spiritual process (*SBE* xxxix. [1891] 208 f.).

10. It should be observed that fasting is usually accompanied by other acts of abstinence, e.g. continence, by numerous austeries, and generally, in the higher religions, by prayer. Cf. the common Jewish phrase 'prayer and fasting.'

LITERATURE.—This is referred to throughout the article. See also E. B. Tyler, *PC³*, London, 1891, ii. 410 f.; E. Westermarck, 'The Principles of Fasting,' *FL* xviii. [1907] 391 ff.

J. A. MACCULLOCH.

FASTING (Christian).—I. **THE FIRST TWO CENTURIES.**—I. New Testament.—Two sayings of our Lord moulded the ideas of early Christianity about fasting : (a) that, though His disciples did not fast as the Baptist's disciples did ('often,' Lk 5²³), because the Bridegroom was with them, yet the days would come when the Bridegroom should be taken away, and then they should fast 'in that day' (Mk 21²¹. RV)—a saying which was interpreted literally and led to a particular rule as to the duration of the Paschal fast; and (b) that fasting must be unostentatious (Mt 6^{16ff.}). Although He Himself fasted for 40 days before beginning His ministry, and probably, as a devout Jew, kept the one fast-day that was obligatory at the time,—the Day of Atonement,—He left no regulations for fasting; He gave the principles, and left His Church to make rules for carrying them out. This explains why the Church was so slow in developing a system of fasts and festivals. No rules on the subject could claim to come directly from the Master Himself. It is hardly probable that the first disciples imitated the stricter Jews in voluntarily adding to the Day of Atonement the two weekly fasts (cf. Lk 18¹²) of Monday and Thursday (days which were chosen because Moses was believed to have gone up to the Mount on the latter and to have come down on the former), for there is no trace of these as Christian fasts in NT. But many Jews increased these fasts voluntarily, as did Anna (Lk 2³⁷), and even the heathen Cornelius, according to some MSS (Ac 10³⁰); and so we read of St. Paul fasting (2 Co 6⁵ 11²⁷: 'fastings often' the mark of the Christian minister), and of the first Christians fasting before ordinations or solemn appointments (Ac 14²³ 13²¹). The Jewish Christians, doubtless, continued to keep the Day of Atonement, and St. Luke mentions it as an epoch (Ac 27⁹ 'the Fast'), but the Gentiles were almost certainly not pressed to observe it.

2. Second century.—We may now proceed to

trace the growth of fasting in the Christian Church, and, in doing so, we must bear in mind the caution that customs varied much, and therefore we must be careful to pay attention to the particular age and country of which our authorities speak, without assuming that, because we find a custom mentioned in one of the older Fathers, it must have been characteristic of the whole Church from the beginning. A broad generalization of Hooker may, however, in the main be accepted. He says that fasts were 'set as ushers of festival days,' and have as their object 'to temper the mind, lest contrary affections coming in place should make it too profuse and dissolute' (*Eccles. Pol.* v. 72, last par.); and the former dictum is true of all but the weekly fasts (below (c)). When we review the century and a half that followed the death of St. Paul, we are at once struck by the want of regulations as to fasting; as far as we can gather from the scanty literature before the age of Irenaeus, Clement of Alexandria, and Tertullian (end of 2nd cent.), and from the writings of those Fathers, much was left to individual piety. The following facts, however, emerge from the study of this period.

(a) There was a general sense of the duty of fasting, and frequent warnings against making it a merely external act. Barnabas (§ 3; c. A.D. 100) and Justin Martyr (*Dial.* 15; c. A.D. 150) quote Is 58 in this sense; the same warning is given by Clement of Alexandria (*Pæd.* iii. 12, *Strom.* vi. 12). Clement also wrote a separate treatise on fasting (Jerome, *de Vir. Illustr.* 38). Earlier in the century, Polycarp (§ 7; c. A.D. 110) urges fasting and prayer as a means of meeting temptation. Hermas (*Sim.* v. 1; written before A.D. 140 [?]) says that he was fasting and keeping a 'station' (a weekly fast) when he saw the Shepherd, who spoke to him of fasting, warning him against the mere external observance: to 'do no evil in your life and to serve the Lord with a pure heart' is the true fast; fasting is very good if the commandments of the Lord be observed.

(b) *Paschal fast.*—We hear of this first from Irenaeus. He mentions it in his letter to Pope Victor on the Paschal controversy (written c. A.D. 195, and quoted by Eusebius, *HE* v. 24), and says that there was great variety in its observance, some fasting for one day, others for two or for several days, others for 'forty hours of night and day,' and that this variety was of long standing; it existed 'long before, in the time of our ancestors.' This shows that the Paschal fast was known early in the 2nd century. The fast of one day and that of forty hours would doubtless be absolute; the latter period would correspond to the time during which our Lord lay in the grave. Tertullian (*de Orat.* 18) says that the 'day of Pascha' (by which he means Good Friday, though the term *Pascha* has other meanings)¹ was a general and, as it were, public fast, on which the kiss of peace was not given. See also below (e).

(c) *Weekly fasts.*—It was a common custom in the 2nd cent., at least in some countries, to fast on Wednesdays and Fridays; see **FESTIVALS AND FASTS [Christian]**, i (b).

(d) *Pre-baptismal fast.*—This is mentioned in the *Didache* (§ 7f.); it was for a day or two days, and was observed by the candidate, the baptizer, and others. It is also mentioned in Justin (*Apol.* i. 61) and in Tertullian (*de Bapt.* 20, and perhaps *de Jejun.* 8). As baptism was ordinarily administered at Pascha (Tertullian, *de Bapt.* 19, and later writers *passim*), though it might be deferred to 'Pente-

¹ In Christian literature, *Pascha* means Easter Day, or Good Friday, or Maundy Thursday, or Holy Week, or even the forty days before Easter; and similarly *Pentecost* means either the festival itself or the fifty days before it.

cost,' i.e. the 50 days after Easter (*ib.* : 'latissimum spatum'), there was a very close connexion between this fast and that before Pascha; and the suspicion may arise that the former is the real rationale of the latter.

(e) The feeling of the non-Montanist Christians in the 2nd cent. with regard to fasting is clearly exhibited by Tertullian's abusive treatise, *de Jejunio*, written c. A.D. 210, after he had become a disciple of Montanus; and it is curious that the great development in fasting which took place later was largely due to the rivalry of this sect. The Montanists kept two weeks of 'xerophagy,' i.e. partial fasts, in the year; but of these weeks the Saturdays and Sundays were excepted (*de Jejunio*. 15). It is not said at what time of the year they were kept. Both the name and the thing were opposed by the 'Psychics' (the ordinary Christians) as a novelty (§ 2). Xerophagies consisted in not eating flesh or anything juicy, not even succulent fruit, or anything with the flavour of wine, and in abstaining from the bath (§ 1). The 'Psychics' objected to the definite *enjoying* of 'stations,' as these should be voluntary (§ 10); yet (Tertullian says) they were inconsistent, as they sometimes lived on bread and water (§ 13) and had definite fast-days, especially 'when the Bridegroom was taken away' [the Paschal fast, see above, I. 1], and Wednesday and Friday up to the ninth hour, or 3 p.m. (§§ 2, 10); they often fasted even on Saturday, which Tertullian says should never be observed as a fast-day except at Pascha (§ 14); their bishops ordained fasts for their own dioceses, and there were fasts before Councils were held (§ 13). The Montanists kept on the bi-weekly fasts to a later hour (§ 10). With this we may compare Hippolytus' accusation against the Montanists, of 'novelties of fasts, and feasts, and meals of parched food and repasts of radishes' (*Hær.* viii. 12 [c. A.D. 220]; cf. x. 21, 'novel and strange [read παράδεξον] fasts'). Thus the difference between the Montanists and the Orthodox seems to have been that the latter were less strict in the custom of fasting, and left more to voluntary observance, while the former made a settled practice of compulsory xerophagies and half-fasts in addition to the complete fast of the *Parastike* (Good Friday), or of Paraskene and the following Sabbath. Tertullian's treatise shows how bitter was the feeling excited by a mere difference of observance.

II. PERIOD OF DEVELOPMENT (A.D. 200-500).—
i. Development after Tertullian.—From the 3rd cent. onwards manuals of instruction and worship, now conveniently called 'Church Orders,' became common, basing their injunctions in most cases on supposed Apostolic authority. What before was a matter of voluntary or customary observance now came under rule. Fasting accordingly was more exactly regulated, and the Orthodox became stricter than the Montanists, who retained the fasting customs mentioned by Tertullian till the 5th cent. (Sozomen, *HE* vii. 19). The growth of strictness in fasting is especially observable in the 4th cent., the age of Councils and organization made possible by the cessation of persecution.

2. The Paschal fast was of slow development, and even well on in the 4th cent. we find only the two days before Easter named as fasts in some authorities (Egypt. Ch. Order, 55; Ethiopic Ch. Ord. 41; Verona Fragments, ed. Hauer, Leipzig, 1900, p. 116; *Test. of our Lord*, ii. 18, 20 [all probably to be dated A.D. 300-350]); the fast ends at midnight (*Test.* ii. 12). No other Paschal fast is mentioned in these works, and sick people who cannot fast on both days are allowed to fast on the Saturday only (so also *Apost. Const.* v. 18 [c. A.D. 375], for which see below). In the above-named Church Orders, or at least in their sources, the

Crucifixion and Resurrection were commemorated on the same day. Epiphanius says that the Quartodecimans fasted only one day (*Hær.* l. 1-3; *Exp. Fid.* 22). But a greater development is found in the *Older Didascalia* (v. 14. 18 [probably 3rd cent.]); a partial fast with bread, salt, and water is enjoined from Monday to Thursday of Holy Week, and an absolute fast on Friday and Saturday. Dionysius of Alexandria (*Ep. ad Basilidem*, can. 1 [early 3rd cent.]) mentions a Holy Week fast, during the six days of which some even ate nothing at all; but he testifies to a diversity of usage, some fasting two, some three, some four days, others not even one day. There was also a diversity (he says) as to the time of ending the fast before Pascha [*v.l.* 'Pentecost'; but this seems to be an error]; in Rome they ended it at cockcrow, elsewhere at nightfall. He mentions the Friday and Sabbath (Saturday) as rigorous fasts.

A forty-days' fast is not found till the 4th cent., and made its way only gradually; a supposed reference in Origen (*hom. in Lev.* x. 2) is due to Tertullian's 'translation.' In some countries the 'forty days' were observed as a solemn season for prayer, without being a fast, as Advent was observed in later times in the West; at Nicea they are merely mentioned as a well-known space of time, before which Synods were held (can. 5); and in the *Test. of our Lord* (c. A.D. 350) the people are told to keep vigil and to pray in the church then, but there is no word of fasting (ii. 8). The name of the season was *τεσσαρακοτή*, 'Quadragesima'; at first this means the 'fortieth day' before Easter, on which the *competentes*, or selected candidates for baptism, were enrolled (Cyr. Jerns. *Cat. Lect.*, Introd. 4); but soon the name was given to the whole season. An exact parallel is to be seen in the name 'Pentecost' (see above, I. 2 (b)). The next stage was that the partial fast before Pascha, of varying duration, was called *τεσσαρακοτή*, irrespective of its exact length. Some moderns suppose that the name first arose from the forty hours' fast; others think that it has nothing to do with the fast, but only with the period of probation of the *competentes*, though it is not quite clear why this was forty days. For less probable reasons, see below.

The 'Feast Letters' of Athanasius show that the forty-days' fast did not develop so soon in Egypt as in Rome (cf. also *Egypt. Ch. Order* above). In the first (A.D. 329) he speaks of the fast beginning on Monday of Holy Week, and implies that the fasts of Moses, Elijah, and Daniel were longer than those of Christians. So in the letter for A.D. 332, 333, Holy Week only is mentioned. In the intervening years, however, he refers to *τεσσαρακοτή*, but only tentatively; Holy Week is the fast, and so in the letter for A.D. 334 ff. In the year 340 (*Ep. xii.*), writing to Serapion of Thmuis from Rome instead of sending a featal letter, he persuades the people to fast all the forty days, as they did in Rome. In 347 (*Ep. xix.*) he says that any one who neglects to observe the fast of forty days cannot celebrate Easter. Two points appear from these Letters: (a) Saturday and Sunday were not fast-days (vi. 13; so A.D. 339 at Milan [Ambrose, *de Elia et Jejunio*, 10] and at Antioch [Chrysostom, hom. xi. in Gen. 2]); (b) the Holy Week fast ended in Egypt late on the evening of Saturday, as in the days of Dionysius (see above). Like so many earlier and later writers, Athanasius warns his people against making the fast an external matter only (i. 4 f.).

The forty-days' fast is also mentioned by Eusebius (*de Pasch.* 5), and in the *Canons of Hippolytus* as we now have them (c. A.D. 320 [?]; can. xx. [154]). The latter prescribe bread and salt and water in Holy Week (can. xxii. [195-8]); sick persons and those who neglect the fast by ignorance of the time should fast after Pentecost. The *Edessene Canons* (c. A.D. 350 [?]; can. 7) are the first to give as the reason for the forty-days' fast that our Lord and Moses and Elijah fasted for that period; at Edessa the 'forty days' included all or most of Holy Week [so *Test. of our Lord*, which does not make the forty days a fast], and the Passion and Resurrection were apparently commemorated on the same day (see above). Another development is the

prefixing of the forty-days' fast to Holy Week, as in the *Apost. Const.* (v. 13, 18, ed. Funk, *Didascalia et Const. Apost.*, Paderborn, 1905); in Holy Week, bread, salt, herbs, and water only are allowed, and the last two days are an absolute fast if possible, or, at any rate, the Saturday (see above; the saving clause is an adaptation of the parallel *Didascalia* passage). Holy Week is pre-eminently 'the week of the fast' (v. 20). *Pseudo-Ignatius (Philipp.* 13), who is perhaps the author of *Apost. Const.*, likewise makes Holy Week separate from the *τεσσαρακοστή*, as does Chrysostom (*hom. xxx. in Gen. 1*). The *Apostolic Canons*, which at any rate are from the same school, do not mention this point, but make the forty days a fast for all, under penalties (can. 69 [c. A.D. 400]). The 'Pilgrimage of Silvia' (or 'of Etheria') describes an eight-weeks' Lent at Jerusalem, with forty-one actual days of fasting (c. A.D. 385 [?]).

In the 5th cent. Socrates (*HE* v. 22) says that the Paschal fast varied greatly. At Rome three successive weeks before Easter were kept, except Saturdays and Sundays; but the accuracy of his statement that Saturdays were excepted has been doubted. In Illyria and Greece and Alexandria they fasted six weeks, which were called *τεσσαρακοστή*. Others began the fast in the 7th week before Pascha, and fasted only for three periods of five days, and that at intervals, and yet called it *τεσσαρακοστή*—a fact which greatly surprised the historian. The mode of fasting also varied; some abstained from things that had life, others ate fish only, others both fish and fowl; some did not eat eggs and fruit; some ate dry bread only, some not even this; others fasted till the 9th hour and then took any kind of food (this applies to the weekly fasts; see below, 3); there was no written command on the subject.

Sozomen (*HE* vii. 19) gives like evidence. In some Churches the fast was 8 weeks, as in Illyria, the West, Libya, Egypt, Palestine; but 7 weeks in Constantinople and the neighbourhood as far as Phoenicia. In some Churches people fasted 3 alternate weeks during the space of 6 or 7 weeks; in others they fasted continuously for 3 weeks just before Pascha; Montanites fasted only for 2 weeks. Earlier in the 5th cent. John Cassian remarks on the variety of custom with regard to the Lent fast (*Collat. xxi. 24-30*, written c. A.D. 420); he says that, though some kept it for 6 weeks and others for 7 weeks, both made only 36 days of fasting [this would depend on whether the Saturdays were fast-days or not] and the number 36 was a tithe of the year. The 36-days' fast was for all, but some devout persons exceeded the number; the observance of Quadragesima was not primitive, and was not originally enjoined by canonical rule, but was a matter of gradual growth. The name was adopted because our Lord, Moses, and Elijah fasted for 40 days (cf. *Edessene Canons*, above), and for other reasons. The reference of the name to our Lord's fast is also given by Augustine (*de Doct. Christ.* ii. 16 [25]), Ambrose (*Hom. 21*), Gregory of Nazianzus (*Orat. xl. 30*), and Jerome (*in Is. xvi. 58*; *in Jon. 3*). Socrates (*HE* ii. 43) says that Eustathius, the heretical bishop of Sebaste in Armenia, who was condemned by the Synod of Gangra (c. A.D. 389), allowed the prescribed fasts to be neglected, and recommended fasting on Sunday (see also the Synodal letter of Gangra, summarized by Hefele, *Councils*, ii. 327, Eng. tr., Edinb. 1871-96).

During Lent, entertainments, horse-racing, and similar shows were forbidden (see *DCA* ii. 975). The Council of Laodicea (can. 51 [c. A.D. 380]) prohibited the keeping of the festivals of martyrs in Lent except on Saturday and Sunday; so (A.D. 692) the second Trullan Council (can. 52). Among those who wrote on fasting during this period of development were James of Nisibis († c. 350) and Maximus of Turin († c. 470), both mentioned by Gennadius (*de Vir. Illustr. i. 41*); Maximus wrote on the Quadragesimal Fast, and also on fasting in general, and 'that there should be no jesting on a fast day.' Many sermons on fasting are extant, by Augustine, Leo the Great, Basil, and others.

3. Weekly fasts.—We find the Wednesday and Friday fasts in the 3rd and following centuries, but not as a universal custom till the end of the 4th. In the 3rd cent. they are mentioned by Origen (*hom. in Lev. x. 2*; but in *c. Cels. viii. 22*,

'Paraskeue' must mean Good Friday and not every Friday, for otherwise Wednesday would be mentioned with it) and in the *Older Didascalia* (v. 14, ed. Funk: 'omni tempore' seems to mean 'all the year round'), which hints at the reason for the fasts on these days, which is explicitly given at the beginning of the 4th cent. by Peter I. of Alexandria (*Ep. can. 15*, really a fragment *de Pascha*)—that Wednesday was the day of the conspiracy of the Jews, and Friday of the Crucifixion. Augustine (*Ep. xxxvi.*, Benedictine ed. [*aliter lxxxvi.*] 30 *ad Casulanum*) at a later day gives the same reason (for another explanation, see Clem. Alex. *Strom.* vii. 22). Eusebius (*Vit. Constant.* iv. 18) tells us that Constantine enjoined on all his subjects the observance of Sunday and Friday; he does not mention Wednesday. But these set weekly fasts were not universal. In the *Test. of our Lord* no fixed fast-days are prescribed in the week,¹ though the possibility of a fast-day falling in the week is allowed for, in which case the Eucharist is to be celebrated then (i. 22); for in some countries a fast-day was chosen for the Eucharist (*Tert. de Orat.* 19—Wednesday and Friday). The *Edessene Canons* prescribe service on Wednesday and Friday, which may imply a fast. Etheria at the end of the 4th cent. speaks of the observance of these days as fasts, and seems to say that the Eucharist was celebrated on them at 3 p.m., except in Lent. The *Hippolytean Canons* mention them as fasts, and say that the more devout added other fast-days as well (can. xx. [154]). These fasts are strictly enjoined in Cyprus towards the end of the 4th cent. by Epiphanius (*Hær.* lxv. 6; *Exp. Fid.* 22), who says that they were universal, and that the fasts of the 'stations' ended at the hour of the Lord's death, the 9th hour; also by the *Apost. Const.* (v. 14, 20 incorporating the *Didascalia*, and vii. 23 incorporating the *Didache*), with the same reasons for the choice of the days as we find in Peter of Alexandria; and by *pseudo-Ignatius (Philipp.* 13) and the *Apost. Canons* (can. 69).

In some cases the fast was prolonged to Saturday; the phrase was 'superponere' (*ὑπερπλέοσθαι*), or, in Tertullian, 'continuare jejunium.' The Council of Elvira in Spain (c. A.D. 305) ordered these 'superpositions' once a month, except in July and August, and not every week (can. 23, 26); though Saturday is not mentioned, that day is probably meant, but Hefele (*Councils*, i. 146) takes the phrase to mean an extension of the fast till evening. Saturday was often kept as a fast in the West, especially at Rome (so expressly Augustine, *loc. cit.*, though his words do not involve every Saturday in the year). But, in the East, Saturday was regarded from the 4th cent. as a festival commemorating Creation; and fasting on it, except on Easter Even, was strongly condemned (cf. Tertullian above, I. 2 (e); see *Apost. Const.* v. 14, 20, vii. 23, viii. 33; *Apost. Canons*, 64; and, later, the second Trullan Council, A.D. 692, which forbids fasting, as was practised at Rome, on Saturdays in Lent, can. 55). For this reason Saturday as well as Sunday was thenceforward regarded as specially suitable for a *synaxis*, with a Eucharist, as in the *Test. of our Lord* (i. 22, corrected text), the *Arabic Didascalia* (§ 38), the *Apost. Const.* (ii. 59 by implication), and at the Council of Laodicea (can. 49, 51 [in Lent]); and in Socrates' time this custom was universal, except at Alexandria and Rome (*HE* v. 22; cf. Sozomen, *HE* vii. 19, who says that it obtained at Constantinople; see art. AGAPE in vol. i. p. 172). That the Saturday fast, however, was known in Rome as early as the beginning of the 3rd cent. appears from a remark of Jerome (*Ep. lxxi. 6 ad Lucin.*),

¹ But in the derived *Arabic Didascalia* (§ 38 [c. A.D. 400]) Wednesday and Friday are fast-days.

who says that Hippolytus discussed the question of the Saturday fast and of a daily reception of the Eucharist.

4. Pre-baptismal fasts.—These are twice prescribed in the *Canons of Hippolytus* for the candidates *and others*. In one place the length of them is not mentioned; in the other the candidates fast on the Friday before Pascha (can. xix. [106, 150-2]). With the last provision the corresponding passages of the Egyp. Ch. Ord. (§ 45) and the Ethiopic (§ 34) agree; the *Test. of our Lord* (ii. 6) says Friday and Saturday. In the *Apost. Const.* (vii. 22) the candidate is enjoined to fast beforehand, because our Lord fasted after His baptism. The canons of the '4th Council of Carthage' of A.D. 398 (probably a later compilation [Hefele, *Councils*, ii. 410]) seem to speak of a longer fast, but of a partial nature; the candidates must be proved by abstinence from wine and flesh (can. 85); and so Greg. Naz. (*Orat.* xl. 31) advocates fasting, vigils, and other exercises as part of the preparation. Cyril of Jerusalem (*Cat. Lect.* iii. 7, xviii. 17 [A.D. 348]) refers to pre-baptismal fasting, and says that the *competentes* took part in the Paschal fast, the 'prolonged fast of the Paraskene.' In the *Clementine Recognitions* (vii. 34, 36, now thought to be of the 4th cent.) a fast of at least one day is mentioned, and this must be observed expressly with a view to baptism. Socrates (*HE* vii. 17) speaks of a Jew who for purposes of his own desired baptism from a Novatian bishop, being made to fast 'for many days.'

5. The Pentecostal fast.—There is some trace of a fast either before or after Pentecost; for ten days before the festival, in Philastrius (*Hær.* 119) and Isidore (*de Off.* i. 38); for a week beginning eight days after it, in *Apost. Const.* v. 20; cf. *Can. Hipp.* for sick persons (above, 2), but this shows that at the time when that manual was compiled the Pentecostal fast was not an ordinary observance. Athanasius alludes to a short fast (of a day or two [?]) after Pentecost in *Apol. de fug.* 6, c. A.D. 358. It probably began only in the 4th century.

6. Special and voluntary fasts.—Corresponding to the fast before ordination in NT is a special fast for bishops after their consecration in the *Test. of our Lord* (i. 22) and the *Arabic Didascalia* (23, 38). In several of the Church Orders voluntary fasts are recommended to widows and, indeed, to all Christians (*Test.* i. 42; Egyp. Ch. Ord. 47; Ethiop. Ch. Ord. 36; *Can. Hipp.* xx. [155]). The bishop, however, according to the second of these, ought not to fast except when all the people fast. In some places Jan. 1 was in the 4th cent. observed as a fast with a view to counteracting the influence of heathen New Year's orgies (Ambrose, *Serm.* ii. 'de Kal. Jan.'; Aug. *Serm.* xcvi. 2, Benedictine ed., 'de Kal. Jan.'); but Augustine says that, if people cannot fast on that day, at least they should dine with sobriety. As monastic communities grew, from the middle of the 4th cent. onwards, special fasts became common in them. For monasticism and its discipline, see artt. ASCETISM (Christian), MONASTICISM (Christian).

7. Fasting before and after Communion.—The fast before Communion corresponds in some measure to that before Baptism, but is not mentioned at so early a date. It is clear that, if the Agape was connected with and preceded the Eucharist (see the different views given in art. AGAPE), the latter could not have been received fasting: yet the feeling of reverence which dictated fasting before Communion would not be offended by the previous partaking of a sacred meal like the Agape in the same way as it would be offended by the partaking of ordinary food. But there is no evidence of the custom at the time when the Agape and the Eucharist were united.

The first writer who alludes to the custom is Tertullian (*ad Uzor.* ii. 5: 'quod secreto ante cibum gustes'; the reference is to private reservation of the Eucharist by the Christian wife of a heathen husband; cf. also *de Orat.* 19); but there is no hint that it was a novelty in his day. The next certain reference to the custom is in the 4th cent., when we find the rule laid down in the *Canons of Hippolytus* (can. xix. [150-2], xxviii. [205]), in the *Test. of our Lord* (ii. 20, 25), in the Verona Fragments (Hauer, p. 117), in the Egyp. Ch. Ord. (58), and in the Ethiopic Ch. Ord. (44). In some of these passages, but not in all, the rule is inverted: the faithful are to receive the Eucharist before they eat other food. The *Can. of Hippol.* say that no one is to taste anything before receiving the mysteries, especially on the days of the sacred fast; the last words show that the rule was not absolutely rigorous.

Though these passages are (probably) of the 4th cent., their wording shows that they are derived from the common source of these manuals, and therefore the rule goes back to the 3rd century. Of writers of the 4th cent. who insist on the rule may be mentioned Basil (hom. *de Jejun.* i.), Chrysostom (hom. 27 in *1 Cor.* etc.), and Greg. Naz. (*Orat.* xl. 30). The last treats the custom as universal, though (he remarks) Jesus gave the 'sacrament of the Passover' after supper. Augustine makes it a Divinely established rule ('it seemed good to the Holy Ghost'—a common formula at one time for canonical legislation, from Ac 15²⁸), and says that 'for the honour of so great a sacrament the body of the Lord should enter into the mouth of a Christian before other foods, for so is this custom kept throughout the world,' even although the disciples at the Last Supper did not receive fasting (*Ep. liv. 8, Ben. ad Januar.* [aliter cxviii. 6]). It is clear that in this matter an additional reason for fasting besides that of self-discipline presented itself to the Christian mind, namely, reverence for the heavenly gift.

Later, both in East and West, and among the Separated Orientals as well as among the Orthodox, the rule became very rigid (see, e.g., *Councils of Bracara*, can. 10 [A.D. 572], Auxerre, can. 19 [c. A.D. 580], Toledo [A.D. 646]); but even in Augustine's time the rule was not absolute, for the 3rd Council of Carthage (A.D. 397; can. 29) excuses the fast before Communion on Maundy Thursday (perhaps the officiating clergy are meant), while saying that on other days the 'Sacraments of the Altar' must be celebrated by none but those who are fasting. This exception is attested by Augustine (*Zoc. cit.*), but was afterwards taken away by the 2nd Trullan Council (A.D. 692; can. 29). Socratea (*HE* v. 22) says that in the 5th cent. the Egyptians near Alexandria and the inhabitants of the Thebaid celebrated the Eucharist on Saturday in the evening after having eaten; perhaps an Agape is meant. On the other hand, Augustine says that on Maundy Thursday there were two Eucharists—one early for those who did not fast on that day, and one late for those who did (*Ep. liv. 9, Ben.*). On fast-days the Eucharist was often celebrated at a late hour, that the people might remain fasting till then. It is sometimes said that there is a trace of this in Tertullian (*de Orat.* 19). But he seems to say the contrary—that the Eucharist on 'station' days was not deferred till the afternoon, but that scrupulous persons, who thought that by Communion they would break their fast, might carry away the holy gift and consume it after the fast was over. At the end of the 4th cent. Etheria implies that on Wednesday and Friday (the 'station' days) the Eucharist was celebrated at 3 p.m., except in Lent. At a later date an exception was made to the rule of fasting Communion in the case of the sick and of the Viaticum (see Scudamore, *Notitia Eucharistica*², London, 1878, p. 1038; and DCA i. 418b). It will be remembered that fasting Communion was made easier by the common practice of private reservation of the Sacrament (see Scudamore, p. 908, and Maclean, *Ancient Church Orders*, p. 56, for the authorities). The practice is referred to at Caesar Augusta (Saragossa) in Spain c. A.D. 380 (can. 3, which forbids the communicant to keep the Eucharist by him without consuming it, or perhaps forbids the practice altogether).

Of a fast *after* Communion there are some slight traces, but not as early as the period now under consideration, the first *certain* reference being a law of Charlemagne (A.D. 809), which enjoined two or three hours' fasting after reception. This custom was observed by some till the later Middle Ages (Scudamore, p. 808; DCA i. 664 f.).

8. Fasting of penitents.—Fasting was enjoined on those under discipline, as appropriate to their penitence (e.g. Cyr. Jerus. *Cat. Lect.* ii. 9; Basil, *Ep. xlv. 1*; Socrates, *HE* v. 19). But it was not during this period inflicted as a special penance, the first certain instance being the 29th canon of the Council of Epao in Burgundy (A.D. 517), in-

cluded among the canons of Agde or Agatha in South Gaul (A.D. 506; Hefele, *Councils*, iv. 76, 85). Thereafter the practice was common.

9. When fasting was forbidden.—On Sundays and in the season of 'Pentecost' (*i.e.* Easter tide, 50 days after Easter) fasting and kneeling were not allowed, both being considered unsuitable to a time of joy. The prohibition is found first in a fragment of Irenæus quoted by pseudo-Justin, *Quæst. et R. ad Orthod.* 115 (kneeling); then in Tertullian, *de Cor.* 3 (fasting and kneeling) and *de Orat.* 23 (kneeling); in the latter passage Tertullian says that some also abstained from kneeling on Saturdays, and that on fast-days prayer should always be offered kneeling. We find the same prohibition in Peter I. of Alexandria (*Ep. can.* 15, kneeling), in the canons of Nicæa (*can.* 20, kneeling), in the *Test. of our Lord* (*ii.* 12, fasting and kneeling in Pentecost), in the *Apost. Const.* v. 20 (fasting; the prohibition is not in the parallel *Didascalia*), and in the canons of Saragossa (*can.* 2, Sunday fasting). Pseudo-Ignatius (*Philipp.* 13) says that one who fasts on these days is a 'Christ-slayer.' The Council of Gangra anathematizes those who fast on Sunday from pretended asceticism (*can.* 18). Augustine is equally strong on not fasting on Sundays and in Pentecost (*Ep. xxxvi. 18, Ben. [aliter lxxxvi.] ad Casulan.*). See also *DCA* i. 725a.

III. MEDIEVAL AND MODERN PERIODS.—(A) THE WEST.—1. Lent.¹—Saturdays in Lent were expressly ordered to be kept as fast-days at the beginning of the 6th cent. in South Gaul, by the Council of Agde (*can.* 12). Yet, even so, 'Quadragesima' consisted of only 36 fasting days, since Sunday was not a fast. At Rome, Gregory the Great († 604) speaks of the fast being six weeks, *i.e.* 36 fasting days (*hom. 16 in Evang.*). So in 653 the 8th Council of Toledo in Spain repeats Cassian's language (above, II. 2) about Lent being a tithe of the year (*can.* 9). But in the 7th cent., before the Gelasian Sacramentary was drawn up, four days were prefixed to Lent, which thus began on Ash Wednesday, and consisted of 40 fasting days. At Milan the older custom survived; and, according to the Ambrosian rite, the Lenten fast still begins on the 6th Monday before Easter. In Scotland the four extra days were introduced by St. Margaret in the 11th cent. (*Vita S. Marg.* ii. 18); the Mozarabic rite adopted them only c. A.D. 1500 (Dowden, *Ch. Year and Kalendar*, p. 83). Gregory the Great recognizes sickness as a reason for not fasting (*Epp. xxxii. xl.*).

2. Advent.—This season, instituted in preparation for Christmas, is not heard of as a fast till just before the 6th century. Hence, from the fact of its once lasting six weeks no argument can be drawn as to the original date of the Western Christmas, as has lately been done by Kirsopp Lake (*Guardian*, 29 Dec. 1911). But the Council of Caesaraugusta (Saragossa) in Spain (*c.* A.D. 380; *can.* 4) appointed the days from Dec. 17 to Jan. 6 as a solemn season for prayer and daily church-going, when 'no one may go with bare feet.' It was not, however, a fast. This may indicate that Jan. 6 was then observed in Spain, as in the East at that time, as the Nativity festival. The fast of Advent is first found in the *Calendarius of Perpetuus*, bishop of Tours, A.D. 491 (*PL* lxxi. 566). It lasted from Nov. 11 (Martinmas) to Dec. 25, and was for three days a week. The Council of Macon (A.D. 581; *can.* 9) appointed for all a fast on Mondays, Wednesdays, and Fridays for the same period. For this reason Advent came to be known as 'St. Martin's Quadragesima.' The Council of Tours (A.D. 567) appointed a daily fast from Dec. 1 to 25 for monks (*can.* 17). At Rome,

Advent never lasted for more than five Sundays (so even in the Gelasian Sacramentary [7th cent.]); and usually only for four (so Gregory the Great). Advent fasting soon died out in the West, and the season became merely a solemn time for prayer, as at the present day. But Bede (*HE* iii. 27, iv. 30) mentions a 40-days' fast before Christmas and after Pentecost as being observed by some devout persons in the 7th and 8th centuries.

3. Pentecostal fast.—The Council of Tours, A.D. 567, mentions a week's fast after Pentecost for monks (*can.* 17). In the 8th, 9th, and 10th centuries we find a 40-days' fast after Pentecost, sometimes called 'the Quadragesima before St. John the Baptist.' This is said by Theodore, Abp. of Canterbury († 690), in his *Pænitentiale*, to be for all men. We find the same in Ireland c. A.D. 700, in Charlemagne's *Capitula*, and in the canons collected by Burchard, bishop of Worms, A.D. 1006 (Dowden, 85). For Bede, see above, III. 2. But this fast soon disappeared in the West.

4. Rogation Days are a Western institution only. They are the three days before Ascension Day (Holy Thursday), a fast preparatory to that festival. They are thought to have been instituted by Mamertus, bishop of Vienne on the Rhone, c. A.D. 470, at a time of earthquakes in Auvergne. He introduced penitential 'rogations' or processions for supplication. The Rogation fast was enjoined by the first Council of Orléans, A.D. 511, indirectly by that of Tours, (*can.* 17), and perhaps by that of Mainz, A.D. 813 (*can.* 32 f.; the fast not explicitly mentioned); in England by the Council of Clovesho, A.D. 747. It was enjoined by Leo III. at Rome, c. A.D. 800, as an intercession for the fruits of the earth. It is found in the *Missale Gothicum* (perhaps of Autun in France), c. A.D. 700. The procession still survives, especially in the form of beating parochial bounds; hence the names 'gang days,' 'gang week,' found in the *Anglo-Saxon Chronicle* and in the laws of Athelstan (Dowden, 87).

5. Ember Days also are found only in the West. They are the fasts of the four seasons ('quatuor tempora,' Germ. *Quatember*, whence perhaps the English name, though it is more plausibly derived from A.S. *ymbren*, 'recurring'), being (since the 11th cent.) the Wednesday, Friday, and Saturday after the First Sunday in Lent, Pentecost, Holy Cross Day (Sept. 14), and St. Lucy's Day (Dec. 13). They are particularly interesting as being the relics of the full weekly fasts of the West (above, II. 3), which thus have survived in only four weeks of the year; otherwise, the Friday fast is the sole survival of the weekly observance, though, in and after the Middle Ages, Wednesday and Saturday were sometimes observed as fast-days (see Procter-Frere, *Hist. of Bk. of Com. Pr.*, London, 1901, p. 331; and below, 8). Leo the Great (c. A.D. 440) refers to these fasts of the four seasons at Rome, held in Lent (Serm. 39–50), Pentecost (Serm. 78–80), the 7th (Serm. 86–94), and 10th (Serm. 12–20) months, *i.e.* Sept. and Dec.; and from Rome they spread over the West. But at one time they were held in some places only at three seasons, the sowing, reaping, and vintage; afterwards the winter Ember fast was added. The exact weeks, however, have varied. The Gelasian Sacramentary mentions the 1st, 4th, 7th, and 10th month. At the Council of Mainz (A.D. 813, *can.* 34) they fall in the first week of March, the second week of June, the third week of Sept., and the last full week before Christmas Even. In the *Leofric Missal* they are in the first week of Lent, the week of Pentecost, and in the full weeks before the autumn equinox and Christmas. Pseudo-Callistus (*Ep. i. 1*, part of the *False Decretals* of pseudo-Isidore [*Ante-Nic. Chr. Lib. ix. B.*, p. 203]) advocates their being held quarterly, with reference

¹ The English name 'Lent' is derived from Ang.-Sax. *lenten*, 'the spring.'

to the four seasons and the fruits of the earth. The Council of Clovesho (A.D. 747) enjoins the fasts of the 4th, 7th, and 10th months, but does not mention that of the spring, probably because it was absorbed in the great Lenten fast.

The original Ember Days had no reference to ordination, but, as seen in the 7th cent. Gelasian Sacramentary and in later authorities (though the custom may be earlier [Duchesne, *Chr. Wor.* p. 353]), it became the rule for bishops to ordain at these seasons, the fasting thus taking the form of a pre-ordination exercise; and this is the present aspect of the Ember Days. Minor orders, however, were conferred at any time. The present rule in the Roman Catholic and Anglican Churches is for ordination to the presbyterate and diaconate to be normally confined to these seasons, though the bishop has a discretion (see, e.g., the preface to the English Ordinal in the Bk. of Com. Pr. and the English Canon 31).

6. Vigils.—These are single fasting days before certain saints' days and other festivals; but as fasts they are purely Western. Originally a 'Vigil' was a night spent in prayer, as often in the earlier periods (e.g. Etheria, *Peregrinatio*; Pontius, *Life of Cyprian*, § 15; Chrysostom, hom. *de Mart.* ii. 668 D; Socrates, *HE* vi. 8). The substitution of a fast-day for this 'pernoctatio' probably dates only from the end of the 9th century. As Sunday cannot be a fast-day, if the day before a festival which has a Vigil be the Lord's day, the fast is kept on the Saturday.

7. 'Fasting' and 'abstinence.'—The Roman Catholics at the present day make a distinction between these. On a day of abstinence, meat is forbidden, but there is no restriction on the quantity of food taken; on a fast-day the quantity is also restricted. The distinction as regards England is modern; in the Anglican Bk. of Com. Pr. the two terms are used synonymously. The distinction was introduced among the English Roman Catholics in 1761, Fridays and Rogation Days being days of abstinence.

8. Fasts at the present day in the West.—The Church of England and the Church of Rome enumerate as fasts the 40 days of Lent, Ember Days, Rogation Days, all Fridays except Christmas Day if it fall on that day of the week, and Vigils before certain festivals. Roman Catholics in some countries relax the Vigils in favour of a stricter observance of Wednesdays and Fridays in Lent and Advent. Since the Reformation the Church of England, while fixing the fasting days, has made no rule as to how they are to be observed, leaving this to the individual conscience; but Acts of Parliament of Edward VI. and James I. and Proclamations of Elizabeth, vigorously enforced, ordered abstinence from flesh-meat on fast-days, and gave the curious reason for the injunction that the fish and shipping trades might be benefited; also, curiously enough, Saturdays are there mentioned as fast-days (see remarkable instances of the enforcement of these injunctions in *Hierurgia Anglicana*², London, 1902-4, iii. 106 ff., cf. i. 248). The Anglican *Homily of Fasting* (pt. i.) defines fasting as a 'withholding of meat, drink, and all natural food from the body,' and (pt. ii.) 'a restraint from some kinds of meats and drink'; it permits two meals on a fast-day (*Hier. Ang.*² iii. 108). A relic of the pre-baptismal fast is seen in the service for the baptism of such as are of riper years in the Bk. of Com. Pr., where the candidates are to be exhorted to prepare themselves with prayer and fasting (1st rubric). Fasting was markedly retained by the Protestant Reformers in Continental Europe; and the Fast Day (generally Thursday) before the Communion is a well-known feature of Scottish Presbyterian custom, observed

with much rigour by the devout up to recent times. See also art. ASCETICISM (Christian) in vol. ii. p. 79. In Roman Catholic countries the days before Ash Wednesday, called 'Carnival' (? from Lat. *carnem levare*, 'to put away meat,' or *carne levamen*, 'solace in the flesh') are given to relaxation and entertainments. A certain relaxation also is permitted in Mid-Lent; the fourth Sunday in Lent, when the Gospel for the day narrates the Feeding of the Five Thousand, has long been called *Dominica Refectionis*, or 'Refreshment Sunday' (but in French *Mi-Carême*).

(B) THE EAST.—**1. The Orthodox Eastern Church.**—(a) Lent, the 'Fast of the holy and great τεσσαρακοστή,' in popular language σαρακοστή, begins on the Monday following Quinquagesima, which is called 'the Sunday of cheese fare' (ἡ κυριακὴ τῆς τυρωνῆς); but meat is not eaten in the preceding 'week of cheese fare' (ἡ ἑβδομάς τῆς τυρωνῆς or τυροφαγῶν). During this week cheese and eggs are permitted on Wednesday and Friday as well as on other days. The Sunday corresponding to the Western Sexagesima (that preceding the above mentioned 'cheese fare') is called the 'Sunday of meat fare' (ἡ κυριακὴ τῆς ἀποκρέων, the Carnival being ἀποκρέα or αἱ ἀποκρέων [often αἱ ἀπόκρεων] or, according to Dowden [p. 84], *Apocreas*). The Greeks do not fast on Saturdays and Sundays in Lent, except on Easter Even (Dowden, 84; see also Shann, *Euchology*, Kidderminster, 1891, pp. 261-3).—(b) The fast corresponding to that of Pentecost in old times (above II. 5, III. (A) 3) is called the 'Fast of the Apostles' [Peter and Paul], and lasts either a week from the morrow of the Sunday of All Saints (the octave of Pentecost), or till June 29, St. Peter and St. Paul's Day (Shann, 416).—(c) From Aug. 1 to 14 incl. is the 'Fast of the Mother of God,' before the festival of the Repose of the Virgin (Aug. 15); it perhaps once lasted for 40 days (*DCA* i. 662).—(d) The 'Fast of the Nativity of our Lord' (Advent) begins on Nov. 15, and lasts for 40 days up to Christmas (Shann, 498). This dates from not before the 9th cent. (*DCA* i. 32b), and even then was only for monks. Theodore of Balsamon (A.D. 1200) says that there was in his time only one τεσσαρακοστή, that before Pascha; the other fasts were of 7 days only (*ib.*). But now Advent is a fast of 40 days for all. The Greeks sometimes call it the 'Fast of St. Philip,' because St. Philip's Day falls on Nov. 14. The name τεσσαρακοστή is loosely applied to all the above fasts; cf. II. 2 above.—(e) Curiously enough, two festivals are observed as strict fasts: the Decollation of John Baptist (Aug. 29), and Holy Cross Day (Sept. 14); see Dowden, p. 91.—(f) Wednesdays and Fridays throughout the year are fasting days; but on the day before Ascension Day, oil, wine, and fish are allowed (Dowden, 87).

Of these fasts, Lent, Wednesday, and Friday are most obligatory; Nicolas Bulgaris (*Catechism*, § 119, ed. Bromage, London, 1893, p. 280) says that their observance is one of the five commandments of the Church, while he does not so characterize the keeping of the other fasts. In the *Orthodox Confession* (*ib.* note), another commandment of the Church is the observance of any fast expressly enjoined by the bishop of the diocese. The Orthodox Church combines with its injunctions to fast at certain times many warnings of the importance of fasting not being only external; it should lead to prayer and penitence (see, e.g., *Duty of Parish Priests*, iv. 40-47 [Blackmore, *Doctrine of Russian Ch.*, Aberdeen, 1845, p. 262 ff.]). These warnings are also frequently found in the books of the other Eastern Churches, and need not be referred to again. (All dates given in this and the following sections are according to Old Style.)

2. The Armenians.—See FESTIVALS AND FASTS (Armenian).

3. The Monophysites.—(a) The customs of the West Syrians or Jacobites are less known to us than those of any other Eastern Church. Their Advent, or *Sūbārā* (*Sūbōrō*=εὐαγγελισμός), lasts for six weeks, as compared with 24 days of the Nestorians (below, 4).—(b) *Copts and Abyssinians.*—The fasts as enjoined in Filothaus' *Catechism of the Coptic Church* (Eng. tr. ed. Bromage, London, 1892, p. 42 f.) are: 'The holy 40 days followed by the week of the Passion' [they thus exclude Holy Week; see above, II. 2], Wednesday and Friday, the fast of Christmas, the fast following the day of Pentecost, the 'days relating specially to our Lady,' and the three-days' Nineveh fast. [For the three-days' fast (*sic*) of the Ninevites in OT, see *Apost. Const.* v. 20; but it is not there mentioned as a Christian fast.] In the fast, meat and butter are forbidden. Fasts are binding on all except 'infants, invalids, women in child-bearing, those worn out by captivity or exile, and the like.' We also learn that ordination among the Copts is followed by a 40-days' fast, and that between a death and burial all the near relatives fast (Fowler, *Christian Egypt*, London, 1901, pp. 208, 212). The Abyssinian fasts are still stricter.

4. The Nestorians (known also as *East Syrians*, *Assyrians*, or *Chaldeans*) are remarkable as fasting more strictly than their own Book of Canon Law, or *Sūnhādhūs*, requires. They abstain on Sundays in the fasting season, though the *Sūnhādhūs* forbids it because of the Manichæans. In some copies a saving clause says that 'a man may fast on Sunday if it is not from an evil and Manichæan intention.' The fasts observed by all are: (a) Advent, called *Sūbārā*, also 'The Little Fast,' Dec. 1-24 incl., though the *Sūnhādhūs* makes this a voluntary fast except for monks. (b) Lent, called 'The Fast' or 'The Great Fast,' lasting 50 days, including Sundays. The *Sūnhādhūs* mentions 40 days, but the Service-book called *Khūdhīrā*, or 'Cycle,' allows for 50 days (with the Sundays included). Mid-Lent is often marked by some entertainment, but the fast is not broken. (c) The 'Rogation' (*bā'ūthā*, or 'supplication') of the Ninevites, the three days following the 5th Sunday after Epiphany. (d) Every Wednesday and Friday, not excluding Christmas Day.

Other fasts, not now universal, are the 15 days before 'Mart. Mariam' (St. Mary, Aug. 15), observed by many; the two 'Rogations' of Mar Zaia and of the Virgins, respectively the three days following the 2nd Sunday after Christmas and the 1st Sunday after Epiphany; the *shāwū'ā* (or period of seven weeks) of the Apostles (beginning Whit Monday; this is the Pentecostal fast, ending with the festival of the Twelve Apostles, or *Nauvardīl*, 50 days after Pentecost—thus the Nestorians, by 'the Apostles' in this connexion, do not mean St. Peter and St. Paul); the *shāwū'ā* of Elijah (beginning 99 days after Pentecost). These two are

mentioned by the *Sūnhādhūs* as voluntary fasts, but are now almost, if not quite, obsolete, and the Rogations of Mar Zaia and of the Virgins are nearly so. In the fast, meat, butter, milk, fish, eggs, etc., are prohibited; and the stricter Nestorians, especially those in the Kurdish mountains, will not eat, drink, or smoke in Lent till mid-day, except on Sundays. In other fasting seasons they may eat when they please, as long as they do not partake of the forbidden foods. In practice, the Wednesday and Friday fasts in most parts of the E. Syrian country only begin in the morning, and end at evensong, so that flesh-meat may be eaten thereafter (for the day begins and ends at sunset, and there is some inconsistency in not fasting after sunset on what we should call the day before); and usually from Easter to Pentecost, butter, milk, and eggs may be taken on these days. The usual food in the fast consists of bread, beans, rice cooked with walnut or other vegetable oil; vine leaves stuffed with rice and raisins and cooked in vinegar; treacle, fruit, raisins, and walnuts. A curious rule about the end of the fast reflects the difference of custom in the 4th cent. (see above, II. 2). The Advent and Lenten fasts end at evensong on Christmas Even or Easter Even, if one has communicated at the Eucharist of the Even; otherwise it does not end till the Eucharist of the festival (the rule is not of universal application). On fast-days the Eucharist is celebrated late—often as late as 1 p.m. or 2 p.m.—that all may remain fasting till then (see above, II. 7). Another rule (perhaps now obsolete) is that, if a person does not communicate at or about Easter, he is not to eat meat for a month; if he has communicated on Maundy Thursday, but not on Easter Even or Easter Day, then for a fortnight. (For the information in this section, see Maclean-Browne, *The Catholicos of the East*, London, 1892, p. 340 ff.) In this Church, as now among the Greeks (see above, III. (B) 1), there is no difficulty about a festival and a fast falling on the same day; as a matter of fact, most of the holy days fall on a Friday, but that day is, nevertheless, a fasting day.

All the Eastern Churches are strict about the fast before Communion. In some cases (e.g. the East Syrian *Sūnhādhūs* [Maclean-Browne, p. 343]), the clergy who take any part in the Eucharist or baptism or ordination must be fasting.

Cf. art. FESTIVALS AND FASTS (Christian).

LITERATURE.—Besides works cited above, see *DCG*, art. 'Calendar (the Christian)'; *DCA*, artt. 'Advent,' 'Fasting,' 'Lent,' 'Ember Days,' 'Rogation Days,' 'Vigils,' etc.; *PRE*, art. 'Fasten in der Kirche,' etc.; J. Dowden, *The Church Year and Kalendar*, Cambridge, 1910; A. J. Maclean, *Ancient Church Orders*, Cambridge, 1910; V. Staley, *The Liturgical Year*, London, 1907, and *Liturgical Studies*, do.; L. Duchesne, *Christian Worship, its Origin and Evolution*, Eng. tr., London, 1903; J. Wordsworth, *Ministry of Grace*, London, 1901; J. Issavardens, *Rites and Ceremonies of the Armenian Church*, Venice, 1888. A. J. MACLEAN.

FATALISM.—See FATE, NECESSITARIANISM.

FATE.

Introductory (A. DORNER), p. 771.

Babylonian (L. W. KING), p. 778.

Buddhist (A. S. GEDEN), p. 780.

Celtic (E. HULL), p. 782.

Chinese (W. G. WALSHE), p. 783.

Egyptian (H. R. HALL), p. 785.

Greek and Roman (ST. GEORGE STOCK), p. 786.

Hindu (J. JOLLY), p. 790.

Iranian (L. H. GRAY), p. 792.

Jewish (A. E. SUFFRIN), p. 793.

Muslim (CARRE DE VAUX), p. 794.

Roman.—See 'Greek and Roman.'

Slavic.—See DEMONS AND SPIRITS (Slavic).

Teutonic.—See DOOM, DOOM MYTHS.

FATE.—I. **DEFINITION.**—The idea of Fate is found only in conditions where some attempt has been made to trace all phenomena, and more particularly the phenomena of human life, to an ultimate unity. Fate, indeed, is precisely this unity

apprehended as an inevitable necessity controlling all things; it is the absolutely inscrutable power to which all men are subject, and may be either personified or represented as impersonal. It is a conception which prevails wherever the mind of